The Pastor

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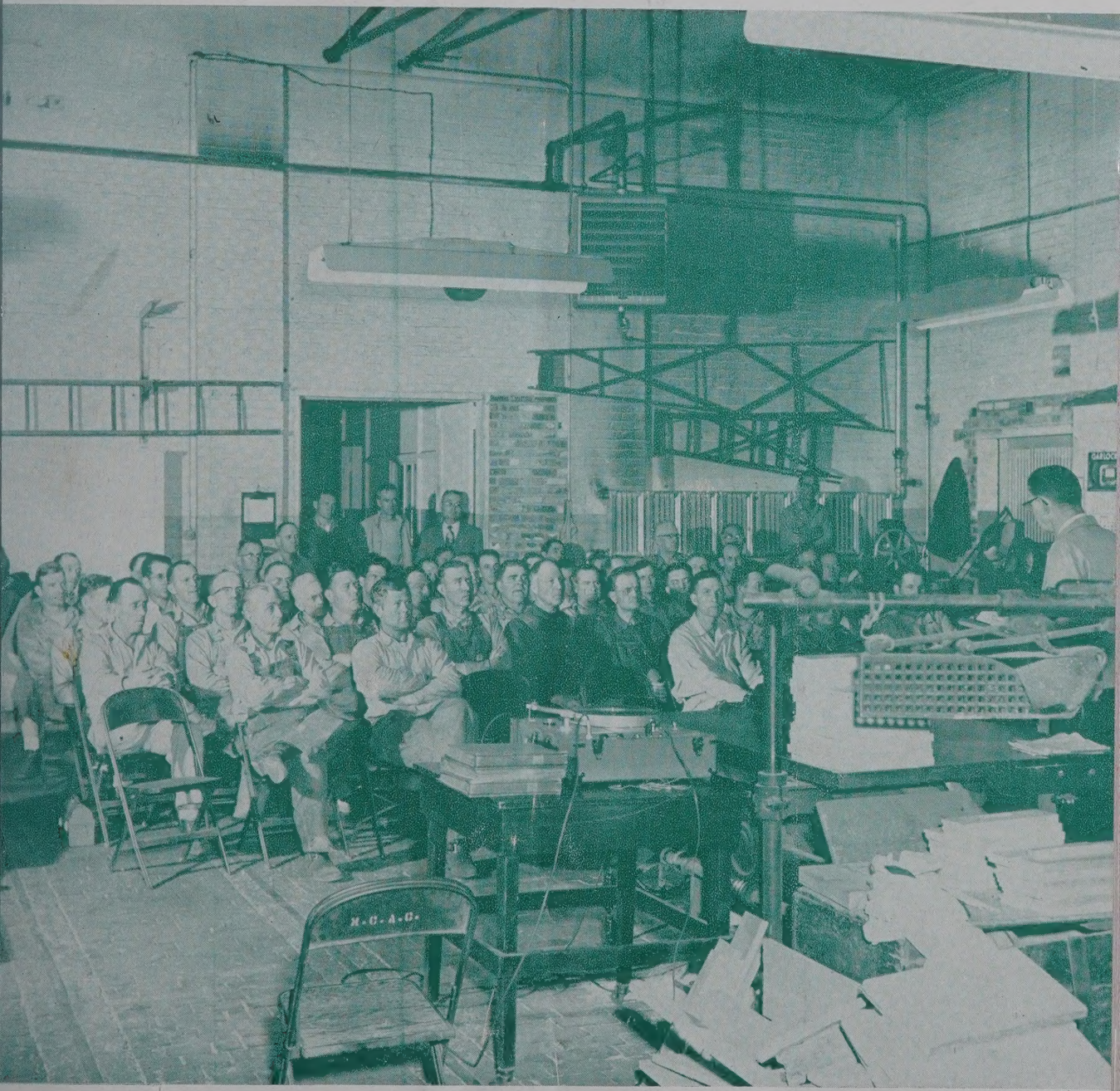

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THE COVER: One of the groups of workers that meets weekly for a noon hour Bible class at Mid-Continent Petroleum Corporation in Tulsa, Oklahoma. Charlie Martin, chaplain and counselor to the 1,600 employees, leads the class. This is typical of religious services held in a number of industrial plants over the country and an example of the religion-in-industry program encouraged by a commission of the National Council of Churches. Photo courtesy Mid-Continent Petroleum Corporation.

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Your Right to Say It

Proud to Sign Oath

EDITOR: In reference to "California's Oath and the Churches," by Robert W. Moon [June, p. 3].

I was proud to have our church official sign the loyalty oath! I cannot imagine a time or a situation in which we would not loyally defend our great nation.

CHARLES S. ARNOLD
Bella Vista Methodist Church
Monterey Park, Calif.

Wrong Issue

EDITOR: In this day of greater consciousness of the separation of church and state we need to hear of what such churches as First Methodist of San Leandro, California, is saying relative to its right to criticize.

But I am sorry that the issue had to be raised on this matter of tax exemption for the churches. If my memory serves me correctly the issue of non-taxable lands of the church and the right of the individual to possess lands for which there were no tax exemptions was quite an issue several centuries back.

The question is: do we as churches have the right to criticize the state when we are in the position of favor?

The growth of certain churches also raises the question of how much land can be left untaxed without working a hardship on those who are being taxed. I should be interested in seeing a study made concerning the matter of churches and taxes.

DANIEL F. KOON
Trevorton, Pa.

Debts

EDITOR: I want to add my "Amen" to the "Monday Morning" editorial in your June issue [p. 48].

It was not until I went into the Army Air Force as chaplain, and received a high enough salary to do it, that I was able to pay back the Board of Education loan fund. This was some eleven or twelve years after graduating from Garrett.

While at Garrett, there was a standing joke . . . that even some of the bishops still owed the Board of Education. That is not entirely out of the realm of possibility.

ROBERT G. GEIGER
Methodist Church, Martin, Mich.

Hopes Churches Respond

EDITOR: Your editorial, "Integration and the Church" [July, p. 1], is an excellent statement of some implications for our church of the recent Supreme Court decision on segregation in the public schools.

I earnestly hope that the note of creative good will that is sounded here will be taken up and repeated, amplified, and applied in Christian churches throughout America.

FRED CLOUD
Nashville, Tenn.

The Church Grows Cold

EDITOR: Have just finished reading the article "Methodism Sold Short" written by John Roper [May, p. 20] and am so happy to know that there are men willing to stand up and defend the principles of John Wesley.

We have witnessed the liberal element creeping into Methodist churches not only through lay members but in the clergy. It is a sickening thing to see a once vital church grow cold. Pray God there may be an end to it.

MRS. ROBERT GOFF
East Rochester, N. H.

Miracle of Changed Life

EDITOR: I am not given to diatribe, yet I feel compelled to voice my concern about the article "Methodism Sold Short" by John Caswell Roper.

He insists upon the validity of the virgin birth, and I would not disagree. I, personally, am also a believer in it. But I am disturbed that there should be such a dogmatic refutation of those who would disagree with him. By his own admission Mr. Roper places the virgin birth as the basis for the proof of the divinity of Jesus. "If he [Jesus] was born of a man he was human. The laws of biology are as firm as those of mathematics. In his miraculous birth lies the whole secret."

Too, the emphasis of the article in question seems to be solely upon the miraculous aspects of Jesus' earthly life. If such is to be the criterion for divinity, let us proclaim Albert Einstein to be divine, for certainly from his inexplicable equations have come miracles of achievement which are beyond the comprehension of the common man.

No, I cannot agree that to believe Jesus to be divine one must believe in the virgin birth. Mr. Roper refers consistently to the King James Version for his proof texts. He failed to mention the favorite of such texts in support of his argument. Isaiah 7:14, . . . *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

It would seem in keeping with the tenor of his article that such would be brought to attention. But perhaps he is aware that there have been mistranslations and that the K.J.V. is not infallible and that in the Revised Standard Version the inaccuracy has been rectified to read "young woman" in place of "virgin."

In discussing the theme of heaven and hell, Mr. Roper again resorts most properly to texts. Yet his interpretation is strictly literalistic. Doubtless the author would also be equally literalistic in his interpretation of Revelation 7:1, *And after these things I saw four angels standing on the four corners of the earth* . . . and Luke 8:26-39 in which story Jesus transfers the "devils" which have been plaguing a man into a herd of swine, which, when possessed by the devils, destroys itself in the sea.

I, however, am inclined to accept the theory of the spherical earth and to suspect that physical and mental disorders are due to organic and functional disturbances rather than to "devils" and/or "demons."

If we are to appeal to our doctrinal heritage, let us remember that not only do the Articles of Religion deal with the virgin birth, but also with the baptism of infants and that when the Articles were set forth, the belief was that the infant was baptized to cleanse it from original sin, and not to serve merely as a dedication of the parents. By Mr. Roper's judgment, one who doesn't therefore accept the validity of this argument is to be branded "heretic." I fear that the church is riddled with them.

It appears to me that heaven and hell are states of the soul and not the body, and that one finds his place in one or the other through the acceptance or rejection of the *one* miracle upon which Jesus' divinity might be based: the miracle of the life that is changed by belief in Jesus the Christ.

May I say in closing that I appreciate your publication which presents, with equal candor, articles of different, and sometimes differing, points of view. Thank you for such thought provoking articles as the one which I have questioned. I trust that in the life that is to be after this Mr. Roper, Mr. Sockman, and I shall have the privilege of discussing our views to some concrete conclusion.

MICHAEL PATISON
Temple, Tex.

A Rival Gospel?

EDITOR: May an English reader send a word of appreciation of THE PASTOR, greatly daring to add a suggestion which, if it seems critical, is at least constructively critical?

For some years a friend in America has sent me THE PASTOR, and I nearly always turn first to "The Counselor's Workshop." I know nothing in British religious journalism even remotely corresponding to it; counseling is not in our religious vocabulary, though every minister inevitably has personal work to do.

But interest in this feature is being tinged with growing concern. The evangelical note that is so welcome in THE PASTOR as a whole seems strangely lacking here. There is plenty of wise advice about not beginning an interview by forcing the gospel down people's throats and about the importance of letting them say what they want to say and encouraging them to lay bare their real need; but I have been waiting in vain for advice as to what *is* the right time and right way to present the good news of the grace of God in Jesus Christ bringing forgiveness and deliverance to sin-sick souls.

That message may need expressing in simpler and less theological language, but surely that is the one message we are commissioned to bring to men whether

[*Continued on Page 48*]

The Gospel of Norman Vincent Peale

By WILLIAM L. MILLER

An analysis and evaluation of the religious thought of one of America's most successful preachers.

NORMAN VINCENT PEALE appears to be about the most popular Protestant preacher in America. He preaches twice each Sunday to overflow congregations in his Fifth Avenue church. But his message resounds far beyond the walls of that church. His book, *The Power of Positive Thinking* (Prentice-Hall, $2.95), was the top non-fiction best seller for 1953, and is still leading as this is written.

His sermons are published, broadcast, and now put on records; a publication called *Guideposts* carries his message across the nation; millions have seen him on the weekly television program sponsored by the National Council of Churches.

He has written previous best-selling books, especially *A Guide to Confident Living* (Prentice-Hall, $2.95), and syndicated columns and articles for major national magazines. When the American Legion launched its national "Back to God" campaign on a nation-wide television program, the man they asked to represent Protestantism was Peale. He is, indeed, phenomenally "successful." And in that he has his reward, for the subject of his successful preaching is—success.

It is hard to challenge such a resounding triumph as Peale's in a culture which is as thoroughly enchanted by success as ours. But Hooper ratings and best-seller lists do not necessarily justify the message of a minister of the gospel. Maybe ministers, like policemen, should be eyed with some dubiety when they become rich, famous, and "successful."

William L. Miller is assistant professor of Religion at Smith College, Northampton, Mass., and a Presbyterian minister.

Too unqualified a worldly success may show that the preacher is simply saying what the culture wants to hear. He may just be blessing the beliefs his hearers already hold. He may reflect more of the culture than of the gospel. From reading his books, attending his church, and watching his television program, I believe this to be true of Norman Vincent Peale.

Peale's Single Emphasis

What is Peale's message? I think he would agree, it has *one* note. At least he has made this claim that most Protestant preachers cannot make: He is consistent. Where so many of us are eclectic, various, and full of changes, he constantly, unerringly, and without exception preaches one theme. The quotations he sifts from psychologists and the Bible are those that fit his one point. The illustrations he adduces from famous men all have one conclusion. Every chapter of every book, every sermon, every TV show, every lecture, every article seems to make the same single point.

And what is his point? It can be summarized as well as any other way by the title of a sermon I heard him give, which was also the theme of a TV show of his I saw, which is also the title of the first chapter of his current best seller, which is also the first line of that same book: "Believe in yourself!"

Let us look at what this message means in relation to traditional Christian teaching. The central message of Christian faith has of course been expressed in many ways, in each of which there is a mixture of the particular context in which that message is preached. The question always is whether the essentials of the historic gospel have been retained, or whether they have been replaced by themes preferred by a particular culture.

First let us look at Peale's idea of faith. Faith is a very important word for him; the title of a previous book he wrote with the psychologist, Smiley Blanton, was, *Faith Is the Answer* (Prentice-Hall, $2.95).

What Is Faith?

But when we look at that book and find out what faith is, we discover this: "Men have long been told to 'have faith.' What I propose to do in this chapter is to show *how* to have faith. My purpose is to have every person who may read this book to acquire spiritual skill that he may develop a useful and satisfying life."

"Faith" turns out to be a "skill" which brings usefulness and satisfaction. We never do find out *what* faith

MILLER

is, or truly *in whom* we are to have faith, but rather "how," in two or three "easy steps" (things are always easy and simple in Peale) we can have faith.

This goes well in a pragmatic culture, which loves the "practical," and insists on "results"; but it seems to represent the functional demands of that culture more than historic Christian faith. *That* faith was not, is not, a self-help technique. It is fundamentally an answer to the profound question of meaning and direction in life, to *why* and *what*, rather than to the immediate question of *how* I can get to goals I accept from the culture.

In Peale's message, faith is reduced to a practical set of devices and techniques. The American fascination with the three next steps and handy formulas floods through Peale's book, and increases to a torrent in the most recent one, in which every chapter gives some three or five or seven practical immediate steps and techniques. Techniques for what? we may ask. Tech-

iques for establishing one's own set f desires: happiness, health, relaxa-ion, popularity, and most of all, suc-ess. Faith is a practical way to obtain whatever you want, says Peale.

The essence of this practical "faith," his "believe in yourself," is "positive hinking." "Change your thoughts and ou change everything," he said in *A Guide to Confident Living.* Faith, or elieving, or "positive thinking," which ll appear to be the same thing, is imply a mental transaction which by ositive attitudes one builds up one's wn personality and confidence and appiness and obtains success. One does ot admit evil, or guilt, or sin, since hat would be "negative." The optimism f a secularized, middle-class American ervades this message.

A Service Station

The reduction of faith to practical elf-help—to its function in what it an do for me—is paralleled in his treat-ment of the rest of historic Christianity. The church becomes a kind of service tation. In the first chapter of *A Guide o Confident Living,* for example, Peale ells how church-going results in amazing benefits." In *The Power of Positive Thinking,* he says, "The survey hows that church members live longer han non-church members (better join he church if you don't want to die oung)."

He also quotes with approval a con-versation in which it is explained that he church has a "take" which exceeds hat of business firms and in which the enormous sale of religious books is used as a demonstration that the fel-ows in the church are on the ball after all. The church is a practical, go-getting, "successful" institution in the erms that the society understands: money, sales, "results."

And the same thing with prayer: it is a most powerful form of energy. He advises us to "try prayer power." It is a result-getting device testified to by satisfied users.

The Bible is "a book which contains a system of techniques and formulas. . . . The laws are so precise and have been so often demonstrated . . . that religion may be said to form an exact science." Christmas, too, gets results, for according to an article by Peale in *Newsweek* "Christmas is getting some-where. . . ."

Many in our culture would say: "What is wrong with this? You don't want prayer that doesn't get results, a church that isn't obtaining money, a belief that doesn't help people to be confident, happy, and successful, do you?"

Criteria of Success

The fact that so many would ask this question, that so many accept Peale's message as Christian, shows how deep our practical, optimistic, in-dividual success-seeking goes—deep enough to be confused with the Chris-tian gospel. Christian faith has been understood to be transforming, yes, and a power, yes, but a transforming power which does not simply endorse my own desires for worldly success, money, a pleasing personality, and so on. It is at a much more profound level, and it involves a radical affirmation on my part that I do not have the powers of my salvation within me.

It also involves a fundamental trans-valuation of the goals of this and every culture. It does not just accept them and give me a boost in attaining them. It involves believing not in myself but in Christ. For Peale there is no conflict between these. I think for most Chris-tians there has been, and that this is essential.

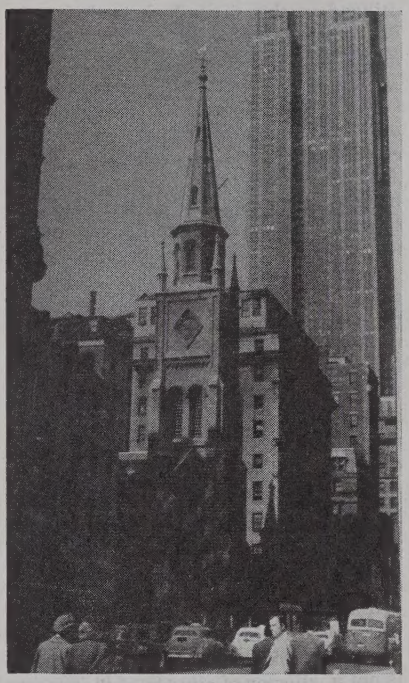
Faith in Christian history has been a profound answer of the total self, going out in a leap to One who is over against the self, whose ways are not its ways, and who judges as well as for-gives. Seeking first the kingdom of God is not simply a clever way for having all these things added unto you. It is the letting go of self-defense, in a profound answer to the *why* of my be-ing, not to the *how* of my career.

It is that basic relation to God which enables one to face evil and know that God triumphs over it, not a jolly American optimism which resolutely denies all "gloomy thoughts." The faith of which Peale speaks is more the mes-sage of Dale Carnegie, the *Reader's Digest,* and the modern American self-help movement, than of the New Testa-ment.

Human-centered Message

This basic difference in what faith means results in and reflects other dif-ferences from historic Christianity throughout Peale's message. God ap-pears only occasionally, and then as an unnecessary postulate for the fun-damentally human-centered message. This "belief in yourself" works just as well *without* any assumption that God exists. God is just a name for a dynamo of energy available for anyone who will think positively.

The traditional roles of God are therefore all lacking: Creator, Gover-nor, Redeemer. Since it is the explicit center of the "believe in yourself" creed that man can save himself, there is no real need for these. Perhaps the most striking lack is that of God's role as Judge. There is no note of judgment



Marble Collegiate Church on busy Fifth Avenue in New York City.

anywhere in Peale's books or sermons, so far as I can tell. In fact, it is pre-cisely the idea of judgment that Peale specifically and constantly denies. Denying God's judgment, he therefore also denies that which traditional faith has known to stand in need of judg-ment: evil and sin.

There is hardly even any limitation on us; much less any radical corruption in us which causes us to need the for-giveness of God. Evil and sin and limi-tation are to be denied because to admit them would not be positive think-ing. Death is, in a title of a popular little book, taken from a chapter in *A Guide to Confident Living,* "not death at all."

In one of his earlier books, Peale rightly said, "To endure life we must face the fact of death before it comes." But some of the sound notes like this, found occasionally in his earlier books, become fewer and fewer as the years and the success and the sales increase.

The short-sentence, few-simple-steps, famous-men-have-tried-it ad-vertising techniques take over com-pletely, and bring their message with them. This latest book reflects, even more thoroughly than previous ones, Christianity's main opponent—a con-fident, secular, individualistic human-ism.

There is no need for the concept of grace. Man depends upon his own inner dynamo of power, not upon the grace of God. Christianity is not God's grace, but man's method. "The Christianity

utilized in this procedure is the undiluted teachings of Jesus Christ. . . ." Man "utilizes" Jesus.

Sin, as discussed in *Faith Is the Answer*, is "a mental infection" which follows from moral transgression. It is certainly not the basic condition of man. And sin is mentioned much more rarely in the later books, and when it is mentioned it is simply another name for a misdeed in the moral sense.

The absence of an understanding of grace, of sin, of the real evil, and of faith in Christian terms, means also that a Christian sense of responsibility is absent. Throughout Peale's multitudinous writings, so far as I have gone, there is not a single reference to God's righteousness or justice. The prophets are never quoted. To mention God's righteousness would be to make demands upon believers, and Peale's message is not one which makes demands.

The concrete problems which are discussed are thoroughly individualistic: drink, grief, sorrow, frustration, lack of friends, inability to relax, and especially, failure to be a success. There is not a whisper of any claim that would challenge the structures of the social order within which men live.

As the cultural ideal of success is taken at its face value so the structures of the society are taken, and the Christianity is simply a set of devices to work one's way within those structures most satisfactorily.

Hero Worship

The individualism of the message is accentuated by the kind of hero worship which pervades his books, especially the last one. Great men—Eddie Rickenbacker, General MacArthur, Branch Rickey, Thomas Edison—parade through the pages of his books and his magazine, *Guideposts*. They are successful, of course, without exception. Power figures—generals and especially business executives—predominate.

These successful men are always those that succeed in the terms the society itself understands, in the active world of business, or sports, or battle—and if occasionally in the arts then success is that of making a name and getting ahead.

There are no critics or thinkers here who by their thought place the existing world in peril. Peale's message is very much at home in the existing world, where it comforts the comfortable and praises the "faith" of those on top.

The upper-class tone of Peale's teaching is not surprising. The message that there is nothing to feel guilty about goes well with those who do not want to be placed under any claim of responsibility. To regard oneself as bound up in life with men, for whom one has an endless responsibility, would be too much of a negative thought.

No social evils are mentioned that would interrupt one's positive thinking. One should not indict oneself for one's comfortable and complacent life, for that would not be to believe in oneself. From Peale's message ambitious men receive a boost in getting to what they want, and are taken off the hook of any feeling of guilt toward others, or toward the social order in which they are trying to achieve their success.

Peales' own personal, social and political attitudes fit with the individualism, the acceptance of the *status quo*, and the denial of social responsibility which characterize his message. Although he says that preachers should not engage in politics, he has managed to find reasons to endorse the Republicans in both the 1950 and the 1952 elections. He was the author of an article in the *Reader's Digest* entitled, "Let the Church Speak Up for Capitalism" (Sept., 1950, p. 126), and is an advisor to the Christian Freedom Foundation, the extremely conservative and wealthy organization baptizing free enterprise with Christian terms.

Use of the Bible

Peale uses the Bible as a source book for this "science" of happier and more successful living. He quotes sentences and little snatches of selected passages taken out of context as maxims which one can repeat three or five or seven times a day, which one can carry in one's wallet, which one can put up over the bathroom mirror.

They are used as self-help ritual pronouncements. For example, *I can do all things through Christ which strengtheneth me* (Phil. 4:13, K.J.V.) is, according to Peale, a "magic statement" which is "the most powerful antidote upon earth to inferiority thoughts." He recommends that we say it out loud ten times each day. He improves on the old translation of Luke 17:21, by saying, "The kingdom of God is within you—in the form of adequate power to meet life's demands."

Here is his improvement of another biblical passage: "In Him we live (that is, have vitality) and move (have dynamic energy), and have our being (obtain completeness)." It is of course necessary to clip, cut, and select very carefully to obtain from the Bible a modern self-help message, but that is what Peale does. The Bible provides some of his sentences; modern "adjustment" psychology probably provides better ones.

The Bible's own living message about the living God who works in history does not appear, as the prophets do not appear, as the woes on the Pharisees do not appear, as the day of release for the captive does not appear, as the justice which should roll down as waters does not appear, as Job does not appear, as the Cross does not appear. These would be little help to relaxation.

How He Has "Helped"

The answer to criticism of Peale such as I have been giving, is to be heard in almost any congregation in America: look at the people he has "helped." And surely there are many he has helped to find a way to relax, a way to overcome personality difficulties, a way to happier daily life through the application and popularization of slogans of self-help. But do we not have to ask, *by what* men have been helped, and *to what*? Men of many different faiths, and anti-faiths, with many fads and addictions, will say that they have been "helped."

We still have to ask some questions about that "help," questions which appear to be impious to the devotee, but which are very important to the future of the civilization.

In the case of Peale's message that *you* can have *power, results, success* by *positive* thinking, we have to say that this is much more a reflection of a certain set of themes in American individualism and optimism and success-seeking than of themes in Christian tradition.

Believe in yourself! This is a familiar message—we have heard it before. But not from the Bible. It is the message of modern newsstand psychology, of the "most unforgettable characters" in the *Reader's Digest*. It is the message of the Main Street corner-drugstore advertising in the national magazines. It is the message of the old "mind cure" movement which William James wrote about in his *Varieties of Religious Experience*.[1] (Plenty of people were "helped" by that one, too.) It is a message of a bourgeoning America, confident of its powers: "The impossible takes a little longer."

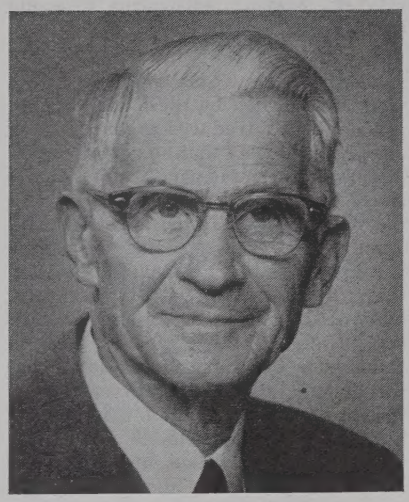
It is the message, especially, of America's business community, sure that the system is fine, that any boy can "get ahead" if he will just stop "knocking things" and be "positive." Its harm lies in the fact that it reinforces rather than corrects the culture's own tendencies to an overconfident estimate of the power of the individual and the society to work its own salvation.

The message is, indeed, a popular one for it reassures its hearers that God endorses the maxims they already believe, and supports the purposes to which they are already devoted.

[1] Random House, $1.45.

The Deity of Jesus

By J. BIRK JOHNSON



In reply to John C. Roper's article, "Methodism Sold Short," this writer denies that the deity of Jesus depends on his miraculous birth.

THE DOCTRINE of the "virgin birth," stoutly and ably defended by John Caswell Roper in the May issue of THE PASTOR, though generally accepted in The Methodist Church as well as in other denominations, is not therefore necessarily "the truth, the whole truth, and nothing but the truth."

Though a happy believer in the deity of Jesus Christ, I wish to re-examine the doctrine of the "virgin birth" briefly, hoping to show that while this doctrine is *stated* in the New Testament, it is *not the teaching* of the New Testament, since contradictory statements, which cannot both be true, cannot properly be regarded as both being *teaching*. Whether either one can be so regarded, and which one, depends on the support, or lack of support, given to it elsewhere in Scripture.

I also bring up for consideration other factors which, when considered together with the scriptural evidence, tend to show how untenable is the doctrine of the "virgin birth" as an explanation and ground for the incarnation experience of the human-divine Person, Jesus Christ, in whom we believe God was incarnate.

Little Biblical Support

Any honest Bible student must be impressed with the fact that very little is said in the New Testament about the "virgin birth," while the Old Testament records no prophetic utterance pointing to a virgin mother for the Messiah—Roper's quotations to the contrary. In the New Testament, the "virgin birth" doctrine finds its sole support in the birth stories related by Matthew and Luke as introductions to their Gospels,[1] as neither state or indirectly support these stories elsewhere.

They indeed state and support the claim that Jesus is the Son of God. But the idea that Jesus could not truly be the Son of God if he had two human parents is both contrary to scriptural evidence and Christian experience, as will be shown presently.

It thus appears that the historicity of the "virgin birth" explanation of the manner by which God became incarnate in Jesus stands or falls with the historicity of these birth stories in general. Let us apply the principle of contradictory statements. If these birth stories contradict one another in essential details, they cannot both be historically true. Let us examine them.

The way Matthew tells the story, Joseph and Mary resided in Bethlehem, and continued to live in Bethlehem after the birth of Jesus long enough to give the bloodthirsty Herod—considering the time of Jesus' birth, which he had ascertained from the wise men—reason for killing all babies up to two years of age. But, before this happened, Joseph and Mary, with their little son, had fled to Egypt, where they remained until after the death of Herod. Then they returned, seeking a place where they would be unknown, and so came to reside in Nazareth. (Matt. 1:18—2:23).

The way Luke (2:1-40) tells the story, Joseph and Mary came from their home in Nazareth to Bethlehem, where Jesus was born. Then, forty days later, they brought him to the temple in Jerusalem in compliance with the law. *And when they had performed everything according to the law of the Lord, they returned to Galilee, to their own city, Nazareth* (Lk. 2:39).

These stories obviously do not agree. If the writers did not know with any surety these outward circumstances, can we trust them to know the more intimate circumstances so as to rest our faith in the deity of Jesus Christ on their statements?

Roper is impressed with the qualifications of Matthew as a Gospel writer. However, he ignores the fact that Bible scholars are generally agreed that the Gospel according to Matthew was not written by an eyewitness—and hence not by Matthew the disciple—since an eyewitness would not have depended so strongly on the record of another who was not himself an eyewitness to the ministry of Christ, incorporating 606 verses out of the 661 verses of the Gospel according to Mark in the Gospel according to Matthew. (See A. S. Peake's *Commentary on the Bible*, page 680. Thomas Nelson & Sons, $5.25.)

Genealogy of Joseph

It has been suggested that notes made by the disciple Matthew were perhaps incorporated in the Gospel by the writer who gave it its present form, and that these notes might include the birth story. That is quite possible, though even so it is not probable that the birth story was included.

In the first place, Joseph could not have told Matthew about his dreams, and stated he was not the father of Jesus, after Matthew became a disciple, since it appears that Joseph had passed to his reward before Jesus started his ministry. Also it would appear that the genealogy with which the Gospel starts must have come from the same source as the birth stories.

But what could induce one who believed the birth story recorded in the Gospel according to Matthew to publish the genealogy of Joseph who, according to the story, was not the father of the son of his wife. It certainly appears

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[1]All Scripture quotations are from the Revised Standard Version.

that the writer, whoever he was, did believe that Joseph was the human father of Jesus, being nevertheless persuaded that Jesus was truly the Son of God, as indicated by the birth story.

Luke also introduces a genealogy of Joseph, indicating that he also regarded Joseph as the human father of Jesus—since otherwise the genealogy would be meaningless. Both Matthew and Luke derive the genealogy of Jesus through Joseph from David; but Matthew through David's son Solomon, while Luke derives it through David's son Nathan. Since both give a father-son or son-father relationship throughout, obviously both cannot be historically accurate. This discrepancy, by showing the unreliable sources on which the writers had to depend for an event preceding the ministry of Jesus by at least thirty years, casts a further shadow of suspicion on the historical worth of the "virgin birth" stories.

Luke (2:41-51) adds to his birth story a very beautiful and interesting story from the time when Jesus was twelve years old. And this story is so in keeping with the Gospel records of Jesus throughout his ministry that it bears the marks of authenticity. According to this lovely story, Jesus had come with his parents to Jerusalem when he was twelve years of age. The story makes it evident that he wanted to stay, to study with other temple scholars. And when his parents left, he actually managed to stay behind without their knowledge.

When Joseph and Mary discovered his absence from the homeward-bound caravan, they returned to Jerusalem, determined to bring him with them to Nazareth. Were the "virgin birth" stories historically true, it does not seem likely that they would have sought him for three days in other places than where he actually was, nor that they would have failed to understand his meaning when he replied to his mother's reproachful words, "*How is it that you sought me? Did you not know that I must be in my Father's house?*" Nor does it seem likely that they then would have insisted on bringing him with them back to the Nazareth carpenter shop.

But they did not understand either him or his saying. And they brought him back to Nazareth. Would Luke have reported this if he had believed in the "virgin birth" story, even though he believed it symbolized the truth?

The story actually provides some firsthand information about the parentage of Jesus. For Mary, who should know, called Joseph the father of Jesus. And Jesus called God his Father, in which we believe he was not mistaken. But that Luke did not regard the words of Jesus as a repudiation of the human fatherhood of Joseph, but simply as a statement of the awareness of Jesus even at that early age of the claim upon his life of the "*Father who art in heaven*" appears from the fact that he starts his story by calling Joseph and Mary "his parents" (Luke 2:41).

Thus internal evidence within the birth stories, and especially as related to the "virgin birth," connected with the further fact that neither Matthew nor Luke ever returns to the subject, indicates that unless strong support is found for the "virgin birth," honesty should compel us to label them as *statements only*, and *not as biblical teaching*. And for such strong support we seek in vain.

Paul's View

While Paul wrote no Gospel, in a certain sense he was the first gospel writer. He wrote his epistles not less than fifty years after the birth of Jesus, from about A.D. 50 to A.D. 64. The Gospel according to Mark was written somewhat later, probably in the late sixties; while the Gospels bearing the names of Matthew and Luke were written about fifteen years later still; and the Gospel according to John about fifteen years later than these.

Paul had surely been fully instructed in the teachings of the Christian faith, through his long association with Barnabas and Silas. But it seems certain that belief in a "virgin birth" was not a part of these teachings at that time. That is to say, it was not a part of the apostles' creed, though it appears in the so-called Apostles' Creed. For when he wrote to the Galatians about the birth of Jesus, he wrote, . . . *when the time had fully come, God sent forth his Son, born of* ***a woman, born under the law*** (Gal. 4:4).

Had Paul believed in the "virgin birth," he certainly would have used the Greek word for virgin, used by Luke descriptive of Mary (Lk. 1:27), by Matthew in designating the ten virgins (Matt. 25:1, 7, 11), by Luke again designating the four virgin daughters of Philip (Acts 21:9), and used by Paul himself in writing to the church in Corinth about virgins (1 Cor. 7:25).

His choice of the word signifying a married woman bears witness to the fact that either he had not even heard of the "virgin birth," or else that he regarded it in the class of *myths and endless genealogies* (1 Tim. 1:4), which he held *promote speculations rather than the divine training*, against which the leaders among the Christians were to be warned. This is not at all unlikely, as further studies of Paul's writings bear witness to his belief in the full humanity of Christ.

Roper states that he can conceive of no adequate basis for faith in the deity of Jesus Christ apart from belief in the "virgin birth." Evidently, Paul suffered no such disadvantage. He firmly believed in, and proclaimed, the deity of Jesus Christ, that he was truly the Son of God. Where can we find a more glorious statement of this faith than in the first chapter of Colossians?

Where did the great Apostle find a basis for this radiant faith? He found it in the fact that Jesus had shown himself alive to many reputable witnesses after his crucifixion and burial—to which fact the existence of the church testified then as now. But he had still more conclusive proof. He writes, *Last of all, as to one untimely born, he appeared also to me* (1 Cor. 15:8). This personal encounter, and the experience which followed, gave him such assurance as unsupported statements of a "virgin birth" can never furnish.

Can we have a like assurance? Can we know the risen and everliving Christ so well as to find in our personal encounter with him, and in the experience which follows, a firm foundation for faith in his deity, and also for our belief in our own sonship, through him, of God the Father? Yes, that is not only Christian teaching; it is also the glad experience of multitudes of men and women, including both such as believe in the "virgin birth" and such as do not so believe.

Despite his protestation, I am inclined to believe that Roper also belongs to this glorious company who believe, not through hearsay, but through experience. And many have found this experience, as Paul did without believing in the historicity of the "virgin birth."

The Gospel of Mark

When Mark wrote his Gospel, some years later than the last letters of Paul, he started by writing: *The beginning of the gospel of Jesus Christ the Son of God*" (Mk. 1:1).

It does not seem credible that Mark so eager from the very beginning to present Jesus as the Son of God, would have omitted using one of the many birth stories which later found wide circulation and acceptance, had he known and believed in any one of them. Had such a story of a "virgin birth" been a part of the teaching of the Christian church during the forty years which had passed since the ministry of Jesus Christ began, Mark would have known it. The omission by Mark of both the stories related by

Matthew and Luke strongly supports the thesis of this essay—that neither one was regarded as either historically true or important by the early Christian church.

That both Matthew and Luke copied from Mark his account of the descent of the Holy Spirit from heaven in the form of a dove may indicate an early Christian tradition to the effect that the Divine Sonship of Jesus had its beginning at the time of his baptism, since from that time the Holy Spirit was incarnate in him. That the statement is included in the Gospel according to John, written later still, indicates the strength of this tradition, which certainly seems preferable to the "virgin birth" explanation, though I cannot regard it as an adequate explanation.

The writer of the Gospel according to John, as well as Paul and Mark, consistently presented Jesus Christ as the divine Son of God. Yet, neither did he make mention of a "virgin birth" or even hint at it. For in the light of the statement, *but to all who received him, who believed in his name, he gave power to become children of God; who were* ***born,*** *not of blood nor of the will of the flesh nor of the will of man, but of God* (John 1:12, 13), the statement referring to Jesus Christ, *the only Son, who is in the bosom of the Father . . .* (John 1:18) cannot honestly be interpreted to teach a "virgin birth" for the Son of God. For, obviously, those who were mentioned in verses 12 and 13 as born of God did not experience that birth through the subtraction of all they had inherited from a human father, as Nicodemus seems to have at first surmised (John 3:4), but by an addition of the divine nature to the existing human (see 2 Pet. 1:4).

In the Gospel according to John, Jesus is represented as claiming to be the Son of God. But he is also represented as saying, after his resurrection, *". . . go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God"* (John 20:17). And this saying only makes sense when it is interpreted to mean that Jesus thought of himself, though the Son of God, not set apart from his disciples by a different entry into the world, nor by a different relationship to the Father.

It implies that Jesus thought of himself as *made like his brethren in every respect* (Heb. 2:17), *. . . the first-born among many brethren* (Rom. 8:29). Of course, we may not be sure that Jesus said the very words reported in the Gospel. But we can be sure that was what that section of the Christian Church represented by the writer believed about year 100 of our era.

The writer of Hebrews, with the ever-recurring theme of the first ten chapters of the excellency and pre-eminence of Jesus Christ, likewise gives neither statement nor hint of belief in the "virgin birth." On the contrary, he makes the perfect humanity of Jesus the requisite basis for his redemptive task and ministry. (See Heb. 2:10-18, and 4:15—5:10).

Is Anything Lost?

If the view herein presented is accepted, do Christians thereby suffer the loss of something precious and stimulating to religious thought and a Christian experience of life? The answer is, "No."

In the first place, they do not even lose the inspiration of the birth stories. For while these are not to be regarded as infallible and inerrant records of a historical happening, they contain such precious truths in poetic form that they truly belong as introductions to the Gospels. I shall never cease to appreciate and use them—and I find, in fact that I can use them all the more freely and effectively since I do not have to insist on their historicity throughout. For denying their inerrancy is not to deny that certain parts of the stories may be historically true.

Christians who share or accept the reasoning of this essay do lose a widely accepted explanation—that of the "virgin birth"—of the deity of Jesus Christ. But it is no real loss, since on examination it turns out to be a very unsatisfactory explanation. To explain a tremendous spiritual fact, as dynamic today as nineteen centuries ago, by the materialistic-physical explanation that an ova in Mary's womb was miraculously made fertile, without the introduction of male sperm, may appeal to the ignorant.

But can it satisfy the fearlessly thoughtful mind? We know that where white Europeans have mated with American Indian women, the offspring has been neither truly European nor truly Indian, but half-breeds, neither one nor the other. How then can we believe that a virgin birth, with deity the Father, would result in a person truly man and as truly God? That is what orthodox Christian faith claims for Jesus Christ, and nothing else can describe his character and personality. He was, and is, complete in his humanity and complete in his deity, not half man and half God.

But if we reject the "virgin birth," how will we explain Jesus Christ? Let us start by admitting that we can not explain him fully, though we can both observe in others and experience in ourselves that which leads us very close to the divine mystery. For the life of Jesus could be observed, and it also could be experienced. It can still be observed and experienced, though not in the fulness Jesus lived it.

When a person is reborn, so that his mind is renewed, so that his body becomes the temple of the Holy Spirit, so that the Spirit of God bears witness with his spirit that he is a child of God—that seems to me an extension of the incarnation. Paul's experience, *It is no longer I who live, but Christ who lives in me* (Gal. 2:20), points truly to the incarnation experience of Jesus Christ.

When a man thus becomes a child of God, this is brought about through the indwelling of God's Spirit—developing possibilities for spiritual experience inherent in the man since we all are truly God's offspring.

Yet he has not two natures—a human and a divine. His human nature remains, with its transcendent possibilities for sharing the life of his spiritual Father, God. But it becomes so permeated by the divine that he is a "new man," sharing in "the new life of the Spirit."

I think this experience points more clearly to the experience of Jesus than anything that can be written about it. For I think the human nature of Jesus was permeated by God, and to the utmost extent of the possible. To meet the man Jesus was to meet in one nature and in one glorious personality the son of Joseph and Mary and the Son of God. So he is today—a Man glorified. So he was seen after the resurrection, *. . . descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord . . .* (Rom. 1:3, 4).

Believing thus, his life is meaningful to us, as it could not be were he half man and half God. For his life is possible for us—we are predestined to share it. His sinless perfection rebukes our failures and sins, while it also bids us *press on toward the goal for the prize of the upward call of God in Christ Jesus.*

That belief in the "virgin birth" should never be made a test of sincere discipleship and of fitness for the Christian ministry seems obvious. Were this made a test within The Methodist Church, The Methodist Church would indeed be "sold short." For if our Methodist Church is to meet the onslaught of materialistic atheism successfully and victoriously, as we face it today through all the world, our message must bear the imprint of intellectual insight and integrity as well as of evangelistic fervor.

Laborers For God

LABOR DAY, though not of church origin, has come to be recognized generally in the church calendar in this country and is frequently celebrated by a sermon on Sunday, the day before the observance. Inaugurated by the Knights of Labor, on a resolution to hold all parades on the first Monday in September, the day was marked by parades held in New York in 1882 and in 1884. The first law making the day a legal holiday was passed in Colorado on March 15, 1887, and other states soon followed this practice. In Europe celebration of the first of May as Labor Day was begun in 1890 with a demonstration in favor of the eight-hour day. Both here and on the Continent Labor Day was for a few years feared and violently opposed, but now it is generally accepted.

The church's interest in this observance stems from its desire to show the relevance of the Christian message to the lot of the laborer and to the problems of labor and management. Following its custom, the National Council of Churches, through its Department of the Church and Economic Life and with approval of its General Board, has this year issued a statement for use in the churches on Labor Sunday, September 5. Speaking of such matters as the undisciplined use of power, community, the place of material goals, and the struggle for elementary needs, the statement is on the whole a good one and will be suggestive to preachers.

This statement, prepared for use in celebrating a day instituted by the labor movement, nevertheless from the church's viewpoint leaves the impression of a too limited concept of "labor." It is well enough to speak of labor and management and industrial conflict, but it would be better to suggest also the church's concern for all workers—in agriculture, in offices, in the professions, civil servants, to name only a few.

It would be appropriate, moreover, in such a statement to stress the idea of vocation. The significance of the church's interest in this area of life is well presented in one of the six ecumenical surveys that will have been discussed at the Assembly of the World Council in Evanston. It treats "The Laity—The Christian in His Vocation." From the Christian viewpoint, human labor or work is regarded "as a medium of God's call and man's response." It is the church's task to overcome the estrangement between the present world and the Christian message that has come about because of problems connected with work in modern society and problems in the actual life of the organized church. The way in which the church views work determines the way in which it will seek to make its witness in the modern world.

To quote the World Council survey on vocation, "through its lay people the church is virtually omnipresent." The fact is that Christians live and work alongside other persons everywhere in the world. Thus there is a great opportunity for the layman to be the true evangelist of the church. The idea of vocation, at least from the Protestant standpoint, places upon every laborer the responsibility of making his witness to the Christian gospel wherever he lives and works. A new and creative approach to evangelism is suggested by the survey. The church needs to look at the task, not as one of saving people out of the community, but as one of "Christianizing of the atmosphere in which people live and work." An intriguing and very practical idea for pastors is the suggestion that special groups, or movements, or cells, or little communities be set up outside the parish or congregation, but related to it. Any church could initiate the setting up of such groups of workers built upon common interests and in an environment to which the workers are accustomed.

It will serve the interests of the Christian Church more effectively if, in our Labor Day messages, we can broaden our idea of "labor" and stress the idea of "vocation."

Silence Might Be Shameful

A MAN of conviction and courage is always to be welcomed—especially when he is right. In a recent issue of *Look* (Aug. 10, 1954) Roman Catholic Bishop Bernard J. Sheil answers the question, "Should a Clergyman Stay Out of Politics." We think that he gives a bold and creative answer.

This question it seems is of utmost importance in our time when the right of the church generally, and clergymen in particular, to speak out on controversial public issues is being challenged by some politicians, some churchmen, and some others who seem to have a special interest at stake. On the other hand some churches and pastors are continuing to speak out. Most notable in The Methodist Church is Bishop G. Bromley Oxnam, a leader who manages to be unequivocal in what he says. A resolution adopted by the Indiana South Conference of the Evangelical United Brethren Church maintains that pastors should "deal with controversial issues" even though not everyone in the congregation agrees with them. The conference declares that "laymen will aid in maintaining a free pulpit by insisting that their pastors speak, even when they disagree with their pastors."

Bishop Sheil's article is one that every bishop and pastor might read with profit. "My feeling has never been," he says, "that the Church was supposed to pick up its skirts and tiptoe through the world of men, like a dowager fearfully walking through the slums." He has not hesitated to support organized labor when he felt such support was right. But he maintains that his interest is always in people and "in getting them closer to God."

Dictators always have known, he warns, that the voice of the church must be silenced before they can carry out their exploitation of the helpless and the usurpation of human rights. Bishop Sheil declares that "it is especially imperative here in the United States for religious spokesmen to define the moral issues lurking in so many public controversies."

The right of pastors to speak is a moral right. "Where church and state are separated, as in the United States," points out the Bishop, "religious spokesmen have no legal authority whatsoever; they must rely wholly on the persuasion of those ready to listen and free to accept or reject. The ultimate decisons on public questions, of course, rest with the people as a whole. But in order to rule wisely, the people must rule morally."

"In conscience and from a religious sense of duty, the clergyman at times *must* speak out and throw all his energy into the struggle for a God-centered world," Bishop declares in concluding his article. "There may also be times when, as an American, the clergyman may feel—as I have felt—that silence would be a shameful thing."

Two Views of Freedom

AS THIS was being written news breaks that eleven delegates chosen by the churches of Czechoslovakia and Hungary as representatives to the World Council of Churches meetings were to be admitted to this country following a State Department announcement that their

visas are to be granted. As this issue of THE PASTOR reaches you the Second Assembly of the World Council will be coming to its close. It may be interesting now to take a backward look at two divergent reactions to this news a few weeks ago.

Representative Alvin M. Bentley of Michigan registered a strong 1,500 word protest to Secretary of State John Foster Dulles, who recommended admission of the churchmen from Iron Curtain countries. While he was not worried that they would represent a security risk or influence the delegates, Congressman Bentley calls their admission a naïve move. "What does cause me grave anxiety," he said, "is the affect this will have upon the peoples now living in Communist slavery." He was afraid the admission of these delegates would give communists a propaganda victory and that it would dishearten members of the Czech and Hungarian resistance movements. He asserted that the Hungarian delegates were "thorough-going collaborators with Soviet Communism," which may or may not be true.

In any case, O. Frederick Nolde, Director of the Commission of the Churches on International Affairs, took another view. He declared that the decision to admit the delegates "conforms to the conditions insisted upon by the World Council's Central Committee, namely, that the delegates appointed by the churches of all lands be admitted to take part in the World Council Assembly." He also welcomed the decision as a citizen of the United States, "because I believe it serves the genuine interests of this country and will serve to promote better international relations. It demonstrates in practical fashion the principal of freedom of contact among people and reinforces the opposition of free societies to iron-curtain countries of whatever type." Nolde's reasons for taking this broader prospective were cogent. (1) "People must have an opportunity to speak directly with each other if conditions essential to peace with justice are to be achieved." (2) "The decision of the United States Government will make a healthy impression in other countries where there is a disposition to regard United States practices as restrictive." (3) "The admission of these delegates carries forward America's traditional concept of religious freedom."

Are not the relative merits of these two statements self-evident, and do they not show that our government needs the support and criticism of the church in carrying out a foreign policy that will help to bring peace and not war?

One Methodist Trial

TRIAL of a Methodist minister is rare these days. This makes a recent one doubly interesting. After the North Georgia Conference last met, a special court of thirteen ministers was set up to hear charges against L. Blake Craft who had been serving as a pastor in Clayton, Georgia. Craft was a former member of the Church of God. He entered the Methodist ministry in 1929 and is now fifty-two years of age.

Thus a Methodist minister for some twenty-five years, this man, it was being charged, had "slandered his ministerial brethren" in a monthly paper he publishes called *One Methodist Voice:* He had confused the lay people through "the dissemination of inflammatory writings" and had used his paper "to attack personally his brother ministers and discredit the leadership of his conference." Recent issues of the paper, it is reported, have accused officials of The Methodist Church "of teaching communism or being linked with communist organizations."

After a six-day trial, Claud M. Haynes of Atlanta, Georgia, who presided, announced the court's verdict. Craft was found guilty of "imprudent and unministerial conduct" and "un-Christian words and actions" and was suspended from his ministerial status until the 1955 meeting of the North Georgia Conference. He was acquitted of a charge of disobedience to the order and discipline of The Methodist Church. The verdict of the court declared further, as reported by Religious News Service, "we, the trial court, recognize the rights of the individual as an American citizen and minister in The Methodist Church." "We are not in opposition to Reverend L. Blake Craft publishing a paper nor to his personal fight against communism, for which he is not charged."

Apparently Craft had become overenthusiastic in his fight against communism, if that is what it was. This was not his only interest. In his *Apostles of Discord,* Ralph Roy characterizes *One Methodist Voice* as "a bitter exponent of white supremacy." Craft is a close personal friend of the Governor of Georgia, Herman E. Talmadge, who rides the racial issue in his state for all that it is worth—and it has been worth a lot. Craft strongly endorses the program of *Cicuit Riders, Inc.*

Agreements Stronger Than Differences

ON STAR ISLAND near Portsmouth, New Hampshire, churchmen and scientists met early in August for a conference on "Religion in an Age of Science." According to reports of the Religious News Service, they discovered after a week of talks and workshop sessions that their agreements out-weighed their differences.

Attending the meeting were 250 participants, 30 of whom were Protestant clergymen. The professors were from more than a dozen United States and Canadian universities, and represented many faiths.

An ovation was given Archibald G. Huntsman, a zoologist from the University of Toronto, after he declared in an address that "man can appreciate himself and other people only through faith—and this is as true in the field of science as it is in religion."

"Science cannot answer the question of universal meaning," he said. "It reveals nothing but the changes in the spatial relations of the universe—or of their parts that produce time—a purely mechanical concept of the universe.

"Science can tell us nothing of what energy (or will) is. To the scientist, the universe's environment is God's realm, and the energy that moves it is the will of God. Therefore, the physicist's energy is equated with the theologian's God."

Though some theologian's might argue that this scientist's expression of his faith falls somewhat short in describing the nature of the God revealed in Christ, there is more than passing significance in the growing interest of men of science in religious discussions. For too long churchmen have been apologetic in stating a faith that was not attested by the so-called "scientific method."

Some thinkers have pointed out that the "scientific method" is an abstraction having no counterpart in reality. Each science has its own method, and theologians have shown to the satisfaction of many that the method of theology can be no less valid than the methods of the sciences.

Events of the last four decades have shaken the faith of those who agreed with Condorcet in the gradual but eventual perfectability of man. Honest and unequivocal thinking on the part of both scientists and churchmen may in our time provide us with a more accurate description of the world in which we live. We hope the day is past when the churchman must abase himself before the scientist. Perhaps we have entered an era of good feeling.

Letter from a British Pastor

OUR annual conference met at the beginning of July in the Central Hall, Westminster. The new president is W. Russell Shearer, chairman of the Birmingham District and a man of great administrative gifts and rich wisdom. The vice-president is H. Guy Chester, a London layman who holds an important office in Lloyds. The president's address to the Representative Session, which consists of six hundred and sixty members (ministers and laymen in equal numbers) was a plea that we should be good Methodists, loyal to our best traditions in worship, Bible study, and fellowship. It ended with a challenge to the layman to definite commitment, which he defined as "moving out of the spectator's seats into the field of action."

The business of the conference opened as usual with a quick survey of the world scene given by one of the missionary secretaries, Basil Clutterbuck. A poignant note was struck by the tale of danger as well as opportunity in Kenya. Four workers have been killed in the month of June, but three fresh appointments for Kenya have been made and the work goes forward. We were told that "less than one third of mankind is Christian and the non-Christian element is increasing faster than the Christian." Eric Baker, Secretary of the Conference, reported on his recent visit to West Africa, where the Methodist churches are autonomous in all but name.

Weatherhead Designated

There is always lively interest in the vote for the presidency for the following year. After a second vote Leslie Weatherhead was designated. This is a mark of respect for one who is a figure of world importance in the churches, a great preacher, and a brother beloved. His is a unique position—a Methodist minister lent to a Congregational church, the City Temple, which meets at present in a Presbyterian building. It is a great year for him, for he has just returned from the States with over half a million dollars for the City Temple Rebuilding Fund. His colleague, as vice-president, will be T. E. Jessop, professor of Philosophy at Hull University.

Ministerial allowances are to be raised from September by £50 a year, which will be a welcome increase. Albert Hearn, the secretary for Chapel Affairs, was challenging on the need for Methodism to follow the people to new areas, which present the greatest opportunity since the Industrial Revolution. Both he and Leonard Tudor, the secretary of the Man-Power Commission, spoke searchingly of the evils of redundancy.

Bombs No Playthings

There was a masterly exposition of international problems given by Edward Rogers, secretary of the Christian Citizenship Department. The peace policy outlined called for declarations by Britain, the United States, and Russia that they would not be the first to use any atomic weapon. He said: "We have come to the end of the road. Pray God it is the parting of the ways. This world is too small for the children of men to play about in it with hydrogen bombs for any purpose whatever." He claimed that pacifism and non-pacifism had been made irrelevant by the immensity of events. "Whether you be of those who say 'no war in any circumstances,' or of those who say 'a just war, yes,' you must recognize that we have come to the position where all war waged with weapons of nuclear fission is suicide war in which there can be no victory and in which the only defense of things felt to be worth defending is by methods more evil than that against which you fight."

Consider Closing Colleges

A great deal of time was spent on the report of a special committee set up to examine connexional finance. A battle royal took place over the proposal to close one of our six theological colleges. College tutors rose in their wrath, and it was eventually decided to remit to the Ministerial Training Committee the question of what colleges were needed. This year ten more candidates for the ministry have been recommended than the post-war average. There was a plea that students should have a fourth year in college. Seventy-two preachers on trial were received into full connexion and the ceremony of their public reception was filmed as part of a film now being made on the training of the ministry. Their ordination took place the same evening in two of the largest London churches.

Speaking of the value of interchange of ministers between this country and America, Stanley Leyland told how one of our ministers found himself in the home of an American Methodist family where the daughter of the house, a teacher, expressed very critical views of British imperialism. Eventually she began to attend the services of the minister, was converted, and is now at Oxford revising the history course she took in a university in America.

Greville Lewis, the secretary of the Local Preachers Department reported that in twenty years Methodism has lost 10,000 local preachers, and even last year, the year of evangelism, the decline was 279. On the credit side, it was recorded that last year the number of newly accredited local preachers who had passed all their examinations was 792, the largest intake since 1936. Other items of special interest were the approval by the conference of a special order of service to be used in private services for healing of the sick, and of the setting up of a Methodist traveling exhibition unit for use in the circuits beginning after next conference.

A Preacher's Story

At the open session, there were greetings from overseas visitors representing Ireland, South Africa, Australia, New Zealand, South Germany, and Italy. There is only room in this brief report for one story told by the New Zealander of the days when the Santa Fe Railway was new and there were many hold-ups. On one of them the passengers included a Methodist preacher returning from conducting some services. A bandit dug him in the ribs with a gun and demanded money. "Brother," said the preacher, "I have no money except Sunday's collection which I must take back to the circuit steward." "Come on, part up," said the bandit, but the preacher was adamant. The bandit called the chief of the gang. "Boss," he said, "Here's a guy says he is a Methodist preacher and he won't part up with his money because he says it's collection money." "Buddy," said the chief desperado, "You lose nothin.' I'm a Methodist myself."

Looking back over the week, the dominant impression is that our church is very much alive. Against the sombre background of world events, and amid the shadows that haunt the hearts of men, the people called Methodists face the future undaunted and with a superb organization which is geared to the purposes of God.

As this is the last of these letters that I shall be able to send you, perhaps I may be allowed a personal word. In September I hope to begin three years' study at Drew University, where I have been awarded a fellowship, and I am looking forward to personal experience of the life and work of The Methodist Church in your country. I have been grateful for the privilege of contributing these quarterly letters and I hope to have the pleasure of fellowship with some of my readers.

JOHN BISHOP
the Methodist Church
Stockport, Cheshire, England

Slants on the Secular

By M. EVERETT DORR

A Hearing in Iowa

THE STATE of Iowa, well known for its corn and hogs, and perhaps for its predominance of Methodists, had a unique day in its history, Saturday, June 19, 1954. As a result of a resolution a year earlier by Iowa's own junior senator, Guy M. Gillette (Dem.) the special subcommittee of the Foreign Relations Committee held a hearing on review of the United Nations charter. Meeting in the Savery Hotel, Des Moines, chairman Alexander Wiley (Rep., Wis.) opened the all-day meeting with a few remarks. Among them were these:

"Sometime after 1955, the member-countries of the United Nations will probably hold a conference to review the Charter (article 109 U. N. Charter). Now in this country, we can prepare thoroughly for that conference. Or we can wait until the last minute and then try to pull our national views out of a hat. . . . There is nothing unusual in this hearing today except the location. We are meeting in Des Moines instead of Washington. This is the first time that a committee of Congress has ever met in Iowa to consider the question of foreign policy."

Spokesmen, Pro and Con

During the forenoon session, televised by WOI-TV, Ames, 20 persons presented oral arguments in support of prepared statements which they submitted. Each was given a maximum of five minutes. Another 27 spoke in the afternoon and seven others sent in prepared statements for filing.

Claude Cooper, district superintendent of the Creston District, Iowa-Des Moines Conference and father of a son serving in the three-year program in Korea, made this request:

"Give the U. N. unlimited powers to deal with disarmament, the inspection and control of atomic weapons, and the abolition of war as a method of settling international disputes. . . .

"As our chosen representatives, I appeal to you to work for the revision of the U. N. Charter in such a manner as to enable that body to enact, interpret and enforce world law against aggression and war and to preserve human rights and peace." *

A farmer (and a Methodist) from Indianola, Clarence Pickard, received prolonged applause and reference in a Washington, D. C., dateline release about 10 days later for his statement when he said:

"This is the first time that I ever knew a government to come to its people to discuss the price of peace before the fighting started.

"In the past, the first call was for boys and bonds after it was too late to do anything else. It is commendable that this issue is brought to the country and the individual citizen.

"I regard the United Nations as a necessary international instrument in the long march to permanent peace." * Then, Mr. Pickard proceeded to refute the theories presented by some speakers that the nation would lose its sovereignty when he inquired:

"What nation has any real sovereignty in world affairs today? Who decided when the United States should enter World War II? The Japs fixed the day and the hour." *

There were those who opposed the United Nations organization. One such person was Mrs. Gerald O. Inman, Davenport, chairman, Vigilant Women for the Bricker Amendment. She requested that the subcommittee "urge that our congress rescind and revoke membership of the United States in the United Nations and the specialized agencies thereof. . . ." *

J. S. Kimmel, Sr., Davenport, head of the Republic Electric Co., added his voice against the U. N. He said in part:

"It is clearly in the interests of the American people that the powers of the United Nations should be contracted rather than expanded . . . and that the United Nations should be set up as a discussion group without world authority." *

Floyd Moeckly, Des Moines, a Methodist and veteran of World War I, submitted his suggestion for a limited world federal government. It was his suggestion that all nations become members of the U. N.; that the General Assembly serve as the legislature with a two-house system; that an executive council be named to act as an administrative body and appoint the military staff committee; that a world court be established; and that revenue to finance the United Nations should be by a very restricted taxing power.

People Consulted

Three days later in an editorial the Des Moines *Register* said:

"We were very much impressed with the quantity and quality of the witnesses, and the evidence that they gave of prolonged study by all sorts of individuals and groups all over Iowa. Farmers, church women, veterans of organizations, lawyers, labor unions, professional men, salesmen—all showed awareness that their own lives and their children's are dependent upon the actions of a clique in Moscow or its satraps in places like faraway Indochina or North Korea. . . .

"People all over Iowa have been thinking these matters over and discussing them in their own groups. The senate was smart to consult them."

Other hearings have been held in Akron, Ohio; Milwaukee, Wisconsin; Greensboro, North Carolina; Louisville, Kentucky; hearings in other cities will follow. The citizens of America are responding to this recurring opportunity given by the Senate Foreign Relations Committee and respond they must!

In 1946 the Emergency Committee of Atomic Scientists said that there was no solution to this problem except international control of atomic energy and ultimately the elimination of war. Nearly five years later one of America's generals said that we must realize that war is outmoded as an "instrument of political policy" and we must find a means to avoid the sapping of human energy and resource. "This requires leadership of the highest order—a spiritual and moral leadership," said General MacArthur.

If it is true, as someone has written, "that continuing invention is equally important in government and politics if our institutions are to keep pace with the conditions created by science," then the subcommittee hearings are inextricably related to the efforts of Methodists in their Crusade for World Order.

Peace, justice, freedom, security in any community, be it local or world, are products of responsible government and Americans generally seem to be asking for a stronger United Nations for the world community. There remains much work and prayer yet to be done. United Nations Day, October 24, is a good time for individuals and groups to work, especially toward achieving those goals.

M. Everett Dorr is pastor of Trinity Methodist Church, Des Moines, Iowa.

* As quoted in the Des Moines *Register*, June 20, 1954.

Preview

World Order Materials

Sixteen "Questions and Answers on the Crusade for World Order" have been published by the Board of World Peace in an effort to provide a condensed description and interpretation of the Crusade for World Order, in which Methodists are now engaged.

The questions and answers leaflet can be obtained from the board's headquarters, 740 Rush St., Chicago 11, Ill. at 25 cents a dozen or $1.00 a hundred.

For those churches making plans for United Nations Week, October 17-24, a guide in celebration of the anniversary of the U. N. is also available from the Board of World Peace. ($1.00 a hundred.)

The guide contains a prayer for the U. N., suggestions for church and community observances of United Nations Week and World Order Sunday, material on the approaching charter review and revisions, and a list of recommended films.

Also in connection with the crusade, a film has been produced entitled "Youth and the Crusade for World Order." It shows Richard Thompson, president of the National Conference of Methodist Youth, and Barbara Ricks, Youth Consultant to the Assembly of the World Council of Churches, interviewing Bishop G. Bromley Oxnam, Chairman of the Bishops' Commission for the Crusade.

The film runs for 13 minutes and is suitable for television as well as motion picture showing. It is available from the branch of The Methodist Publishing House serving you, at $3.50 a showing. Copies can be purchased at $45.00 from the Radio and Film Commission, Box 868, Nashville, Tenn.

Theological Schools

Concise information on Methodism's ten theological schools was made available recently in a brochure issued by the Board of Education's Department of Theological Schools, Gerald O. McCulloh, director. The handy brochure has a visible index so that any one of the schools may be turned to easily.

For each of the schools information is included concerning facilities, degrees offered, requirements, tuition fees, scholarships, and other significant items.

The Department of Theological Schools was set up by the 1952 General Conference and is responsible for promoting theological education for helping to develop a program of recruitment for the ministry and for working with the theological schools to increase the effectiveness of ministerial education.

Additional information may be obtained by writing to the Department of Theological Schools, Board of Education, Box 871, Nashville 2, Tenn.

Emergency Offering Asked

A special offering for emergency needs in Korea has been approved and set for Sunday, November 14, in all Methodist churches. The offering will be known as the "Bishops' Appeal for Korea."

The plan, which was authorized at an executive committee meeting of the Council on World Service and Finance, has been sanctioned by the Council of Bishops.

Seventy per cent of the receipts from the appeal will be administered through the Board of Missions' Division of World Missions, and 30 per cent through the Methodist Committee for Overseas Relief. No quotas will be suggested, but Advance Special gift vouchers will be issued to churches contributing to the fund.

Methodists Help in Flood Relief

Emergency relief funds amounting to $2,000 for recent flood victims in Europe was sent by the Methodist Committee for Overseas Relief.

Half of the total will go for direct aid of Methodists, and the other half is to be distributed for general relief through Church World Service. The latter, an agency of the National Council of Churches, has sent 24 tons of clothing and bedding and $6,000 in cash to the disaster area.

Meanwhile, Roman Catholic and Protestant relief organizations of West Germany, it was reported by Religious News Service, were working together to help thousands left homeless in Bavaria and Upper Austria. More than 80,000 persons were said to be homeless in Bavaria alone and some 330,000 acres of farmland were inundated. Total damage was estimated at more than 100 million dollars.

In addition to the European relief, MCOR has sent recently $1,000 to aid flood victims in Mexico, responding to an appeal from Methodist superintendent Clarence W. Lakey.

Money for this European and Mexican aid came from the relief committee's undesignated funds, which must be kept on hand at all times for similar emergencies.

But once money is taken from this fund, points out Miss Lena Knapp, treasurer of MCOR, "we must depend on the generosity of Methodists to replace it so it will be available when disaster strikes again."

Contributions may be sent to the Methodist Committee for Overseas Relief, 150 Fifth Ave., New York 11, N. Y.

Mission Study Book Treats the City Church

The new study book for annual church-wide schools of missions in The Methodist Church, is entitled *Crowded Ways* (Study Book Office, 150 Fifth Avenue, New York 11, New York, fifty cents).

Dealing with the American city as a challenging mission field for this denomination, the study book is a symposium by five men and women who have made a study of the city and its fringes from varied points of view. Contributors include Murray H. Leiffer, a specialist in the psychological and religious meaning of city living; Frederick A. Shippey, of Drew Theological Seminary; Earl D. C. Brewer, specialist in the rural church in relation to the city, of Emory University.

A new feature is a *Leader's Kit* for church-wide schools of missions. This provides more complete help for teachers and leaders of organized groups making the study this year. In addition to *Crowded Ways,* the kit contains a *Guide* by Karl Quimby of the Board of Missions; *The Fact Book,* a collection of charts and statistics on urban Methodism; and other resources.

Campaign Launched to Recruit Adult Workers

NASHVILLE, TENN. (RNS)—Plans for a campaign to recruit adult church workers—made necessary by Methodism's nation-wide youth emphasis program—have been announced.

John Q. Schisler, executive secretary of the Board of Education's division of local church, said the adult workers are urgently needed to serve as youth counselors, Sunday school teachers, and in other church jobs to keep pace with the Methodist drive for 500,000 additional youth members by 1956.

A special committee proposed a "grass roots" survey by the 567 district superintendents across the country to "determine the ratio of youth to adults, and the major problems faced by young people in every community."

"We need to know how many unchurched youth there are in a community, who and where they are and what their problems are," the committee

said. "When enough people are concerned about the boy or girl next door, then all youth everywhere will be affected."

Following the "grass roots" surveys, the district superintendents will hold seminars for pastors to study the findings and set up recruiting and training programs for the adults who will work with young people.

Family Conference Speakers Announced

The National Conference on Family Life is expected to bring together at Cleveland, Ohio, October 8 to 10, three thousand persons concerned about the family.

Bishop G. Bromley Oxnam of the Washington Area will deliver the keynote address, following the service of Holy Communion. Other speakers scheduled for the program are Norman Cousins, editor of the *Saturday Review;* George A. Warmer, Jr., pastor of First Methodist Church, Oakland, California; Rabbi Abba Hillel Silver of Cleveland, Ohio; Mrs. Douglas Horton, formerly President of Wellesley College; Marshall Steel, pastor of Highland Park Methodist Church, Dallas, Texas; and Bonaro and Harry A. Overstreet, authorities on family life.

Ralph Edwards, master of ceremonies of the television program, "This Is Your Life," will introduce the representative Methodist family selected by *The Christian Advocate.*

A panel discussion of television in the home will be presented, with Charles R. Day of station WGAR, Cleveland, Ohio, as moderator.

Bishop Hazen G. Werner is chairman of the conference. For further information see the executive secretary of your conference board of education, or write to Edward D. Staples, Box 871, Nashville, Tennessee.

Plan Conference on Spiritual Recovery

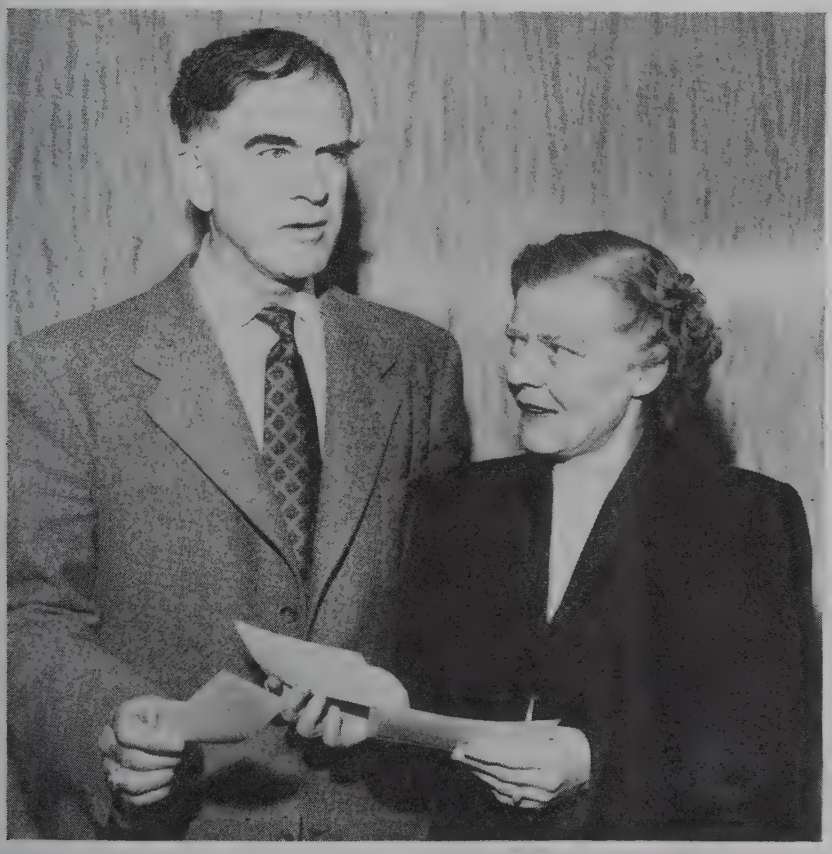
WASHINGTON, D. C. (RNS)—Protestant, Roman Catholic, and Jewish clergy and lay leaders will be invited to attend a National Conference on Moral and Spiritual Recovery here Nov. 8-10.

The meeting will be sponsored by the Foundation for Religious Action, formed last November by Edward L. R. Elson, pastor of the National Presbyterian Church here, and Charles W. Lowry, Protestant Episcopal clergyman.

Lowry, chairman of the foundation, said the group aims to "pin-point the religious issue in the crisis of our time," and to "unite all believers in God in the struggle between the free world and aetheistic Communism."

He said a National Advisory Council "of representative clergymen, educators, and laymen" was being formed to aid in the foundation's work.

Lowry is the author of the book *Communism and Christ.*



A CLERGYMAN RUNS for Congress in California's 16th District this fall. He is Congregationalist S. Mark Hogue, who won the Democratic nomination in June and will oppose Republican Representative Donald F. Jackson, member of the House Un-American Activities Committee. Hogue is shown here buying from Mrs. Elizabeth Snyder a ticket to a party rally.

Clergy Discounts Effective in New Territory

New England railroads will now allow clergymen to travel at the same clergy discount that is effective in the Eastern, Western, and Southern territories according to a recent announcement from the office of James B. Hoge, Director of the Transportation Bureau of The Methodist Church.

Applications for clergy certificates should be made in writing to the New England Clergy Bureau, 521 South Station, Boston 10, Massachusetts. Certificate books issued as of July 1 cost $6.00 and are to be good through December 31, 1955. Subsequently, books will be issued January 1 and will be good for the calendar year only. These books will cost $4.00.

The reduction will be the same on New England railroads as in the other territories. A fifty per cent discount on first-class rail tickets, computed on a one-way basis, will be granted.

Rural Leaders to Meet in Kansas

The National Convocation on the Church in Town and Country, an interdenominational meeting of pastors in town and rural areas, will meet at Salina, Kansas, October 26-28. The annual meeting is sponsored by the Division of Home Missions of the National Council of Churches of Christ.

"A United Christian Witness for Rural America" is the theme for the convocation, which will feature fifteen study groups on aspects of rural church and community life. Speakers include Bishop William C. Martin, president of the National Council of Churches, and Professor Herbert E. Stotts, director of the town and country church program of Iliff School of Theology in Denver, Colorado.

Marshall Harris, who has been in charge of land tenure research for the

United States Department of Agriculture, will discuss social and economic issues affecting rural churches. "Christian Theology and Rural Life" will be the topic discussed by Richard O. Comfort, director of town and country work in the Missouri Synod for the Presbyterian Church, U.S.A., and faculty member at the Bible College of Missouri.

Ministers, ministers' wives, lay people, church administrators, editors, officers of farm and rural community organizations, and employees of civic and governmental agencies are invited. Headquarters for the annual meeting of Protestant church leaders is First Presbyterian Church of Salina, Kansas. Registration fee is $2. For rooms in homes write James S. Elliott, First Presbyterian Church, Salina, Kansas.

Book Award Announced

The Abingdon Award for 1955 has been announced by Abingdon Press. The award has been established "to encourage the writing of outstanding merit books in the broad field of evangelical Christianity."

Offered at intervals of approximately two years, the award is open to all writers except those under obligation to another publisher or employees and their relatives of the Abingdon Press.

A certificate for the award must be filed not later than November 1, 1954 in order to be eligible for the 1955 award.

The board of judges consists of George A. Buttrick, pastor of the Madison Avenue Presbyterian Church in New York; Winfred E. Garrison, church historian and literary editor of *The Christian Century;* Nolan B. Harmon, book editor of The Methodist Church; Halford E. Luccock, professor emeritus of homiletics at Yale University Divinity School; Walter Russell Bowie, professor of homiletics in Protestant Episcopal Theological Seminary in Virginia; and John A. Mackay, president of Princeton Theological Seminary.

Further information and entry certificates can be obtained from the Abingdon Press, 150 Fifth Avenue, New York 11, New York.

New Rural Church Program Organized

WESTMINSTER, MD. (RNS)—Protestant church councils of six states have joined with a theological seminary and a philanthropic foundation in setting up here a Town and Country Church Development Program for the Middle Atlantic area.

The project is aimed at encouraging and aiding churches of all faiths in communities of less than 5,000 to build programs calculated to assure "a better church, a better community, and a better world."

Samuel A. Snyder, Jr., who was named executive director, said the program will seek to focus interest on these aims by conducting an annual "Rural Church of the Year" contest with the winners of the initial contest to be announced next summer.

The church or church group in each of the six states found to have accomplished the most in the light of its own problems, possibilities, and resources will be awarded a cash prize of $300, he said. The four runners-up will get $100 each and the next five $50 each. State winners will be eligible for the Middle Atlantic Church of the Year award of $600.

Sponsors of the program are the Maryland-Delaware, New Jersey, Pennsylvania, and West Virginia Councils of Churches; the Rural Church Institute of the New York State Council of Churches; the Westminster (Md.) Theological Seminary, and the Sears-Roebuck Foundation of Philadelphia, Pa.

The first program of this type was instituted by the Oregon Council of Churches and the Sears-Roebuck Foundation in 1950.

A similar program for the southeastern states with offices at Emory University, Ga., has been in operation for almost two years. Roman Catholic, Protestant, and Jewish churches and synagogues in 13 states entered the contest, which was won last year by the 32-member Methodist church of Egypt, Miss., and this year by Prospect Presbyterian Church of Mooresville, N. C.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

Sept. 3-7—Meeting of Faith and Order Commission, World Council, Evanston, Ill.

Sept. 5—Labor Sunday.

Sept. 5-10—Annual assembly of United Student Christian Council, Western College for Women, Oxford, Ohio.

Sept. 6-10—Arkansas Pastors' School, Hendrix College, Conway, Ark.

Sept. 6-10—Boston Area Pastors' School, Geneva Point, Lake Winnipesaukee, N. H.

Sept. 6-10—Georgia Pastors' School, Wesleyan College, Macon, Ga.

Sept. 6-10—Indiana Pastors' School, DePauw University, Greencastle, Ind.

Sept. 6-10—Michigan Pastors' School, Albion College, Albion, Mich.

Sept. 12—Dedication of Bethany Methodist Hospital, Chicago, Ill.

Sept. 12-16—Syracuse Area Pastors' School, Syracuse University, Syracuse, N. Y.

Sept. 16-21—Annual convention of the National WCTU, Lexington, Ky.; speakers include Mrs. Glenn G. Hays, president; R. Paul Caudill; Charles N. Crowe; F. D. L. Squires.

Sept. 20—Meeting of committee planning assembly of boards and agencies, January, 1955, in Cincinnati, Ohio.

Sept. 21-22—General Board meeting, National Council, New York, N. Y.

Sept. 22-23—General Executive Committee, Board of Missions, 150 Fifth Ave., New York, N. Y.

Sept. 26-Oct. 3—Religious Education Week.

Oct. 3—World-Wide Communion Sunday.

Oct. 4-8—Dakota Pastors' School, Lake Poinsette, Arlington, S. D.

Oct. 8-10—National Methodist Conference on Family Life, Cleveland, Ohio.

Oct. 10-17—Churchmen's week (NCC).

Oct. 11-15—Florida Pastors' School, Youth Camp, Leesburg, Fla.

Oct. 15-17—Young adult tour of Dallas, sponsored by Board of Education.

Oct. 17—Laymen's Sunday

Oct. 21-22—Western Jurisdiction Pension Study Conference, Salt Lake City, Utah.

Oct. 24—World Order Sunday.

Oct. 24-29—National Council of Churches radio and television workshop in Syracuse, N. Y.

Oct. 25—Annual meeting of the Interboard Committee on Christian Vocations, Cincinnati, Ohio

Oct. 26-27—Annual meeting of the Interboard Committee on Missionary Education, Cincinnati, Ohio.

Oct. 26-28—Annual national ministers seminar, Washington, D. C. (usually held in April).

Oct. 26-28—National Convocation on the Church in Town and Country, Salina, Kan.

Oct. 28—Annual meeting, Board of Publication, Hotel Statler, Detroit, Mich.

Oct. 28-29—Joint Committee on Religious Education in Foreign Fields, Cincinnati, Ohio.

Oct. 28-29—WSCS Annual Meeting, Maine Conference (NEJ), Methodist Church, Old Town, Maine.

Oct. 28-Nov. 1—Biennial Seminar of the Methodist Student Movement, Nashville, Tenn. The main theme is: The Christian Witness in the University. The Seminar is under the auspices of the Department of College and University Religious Life and the Methodist Student Workers' Association.

Oct. 31—Reformation Day.

British Preaching Today

By ALFRED B. HAAS

A discussion of similarities and differences in contemporary British and American preaching.

SERVANTS of the Word are always interested in seeing how fellow craftsmen proclaim the good news of the gospel. While on sabbatical leave from Drew Theological Seminary, it was possible for me while living in London for four months to hear many outstanding British clergymen representing various communions.

What We Have in Common

Because of my interest in homiletics, my critical apparatus was no doubt a bit sharper than the average worshiper, but time after time I found myself not only sensitive to the manner in which the sermon was preached, and carefully attentive to the matter, but I found myself moved by the message, encouraged to more Christlike living, strengthened for the facing of these days. Preaching may still be as foolish as Paul insisted it was, but it remains an effective method of confronting persons with the Person of Christ.

First, suppose we see what American preachers have in common with their British cousins. Obviously *the message* is the same, God's truth for life, seen in the written Word and made clear in the Living Word; the searchlight of the Bible is used to illuminate our common life. Then, too, there is the same *moral earnestness* on the part of the preacher; indeed, the same pre-sermon prayer seemed to be used on both sides of the Atlantic: *Let the words of my mouth . . . be acceptable in thy sight . . . .*

Again, the sermon was exalted in a proper worship setting which prepared the way for it and made men and women receptive by prayer, hymns,

music, and the lessons from Scripture. Also, the language the preacher used was clear and intelligible to all.

Some Differences

How did British preaching differ from American? I would say primarily at two points. First, there was a more serious wrestling with biblical material in an expository manner vastly different from the best of our American topical "life situation" preaching. It is as if the British preacher diligently applies himself to a text asking: "What does this say about life in the time in which it was written and what is its relevance for us today?" The American preacher comes at the Bible in another direction. He says: "What issues of choice confront us in life? How can I go about discovering in the Scripture some similar issues which will throw light on our choices?"

Perhaps this difference is seen in the worship service which, in Britain, in the free as well as the liturgical churches, always includes *two* lessons from the Bible.

I must not be misunderstood here. British preachers know the same results of modern biblical scholarship (indeed, the R.S.V. is more popular in Britain than here) and resort to no nineteenth century bibliolatry. Yet the essential authority of the Bible is felt and proclaimed in a way which encourages the people to come to grips with the eternal truths "hidden" in the record.

Second, there is a more pronounced use of Christian doctrine taught in the manner of the original meaning of apologetics: a fearless defense of a profound truth. Fortunately, it is not the old Victorian style of presenting doctrine like a stuffed bird under a glass bell case, but a moving effort to show how a fact in Christian history may be experienced in a vital way by contemporary disciples.

At least two British laymen have set a high standard for preachers in this field: Dorothy Sayers and C. S. Lewis.

What of weakness in British preaching? Of course it is our weakness too —the problem of communication; how to express ageless truths in the language all men understand: how to make the timeless message timely. The strong discipline of British theological training in the classic pattern of the seminary curriculum has its merits, but also its defects.

The people in Hyde Park know nothing of the Oxford or Cambridge traditions. The men and women in the rush hour on the underground care as little about Greek as they do about Hebrew. They use the vulgar tongue, and if they go to church, the message they hear needs to be translated. As Bishop Gorton of Coventry said to a diocesan conference of Anglican preachers: "Much of your theology is abstract, inconsequent, and irrelevant. You need to trouble your minds and not dodge issues."

At times a British sermon, given in the best king's English, orthodox in doctrine, sound in scriptural interpretation, lacked that quality of identification with those who listened; between pulpit and pew there was a great gulf. Some of the virtues of British preaching which we have mentioned may become vices warring against an intelligible Christian witness in the crisis of our age.

Learn from Each Other

The answer is that we can learn from each other. American preaching needs strengthening at the points where British preaching is strong: Bible and doctrine. British preaching needs to face the discoveries in the field of psychology as resources, not windmills against which some British leaders vainly tilt.

Realizing that I now make a purely personal value judgment, I believe that

[*Continued on Page 46*]

Alfred B. Haas is associate professor of Practical Theology, Drew Theological Seminary. While in the British Isles recently, he preached on many circuits and heard representative preachers in England and Scotland.

KINGDOMTIDE PREACHING--II

The Season of the Kingdom of God on Earth extends from August 28 through November 21. Presented here are one minister's suggestions for preaching and worship [1] for the latter part of this season.

Living Letters

October 17, Eighth Sunday in Kingdomtide. 2 Corinthians 3:2-11; John 5:39-47.

The Corinthian lesson makes more sense if you read 3:1-11. It suggests the theme of "Living Letters." What do men see in us? You may talk as you will about the merits of the K.J.V.; A.R.V., R.S.V., and other translations. The fact is that the only translation which really counts is the one we make of biblical truth into our own lives, thus making it communicable to others also.

Bishop McConnell closed his autobiography, *By The Way* (Abingdon Press, $3.50), with a moving account of his mother's last request—when she could no longer speak she scrawled two letters, "W.S.," on a large sheet of paper. They meant "World Service" and when the family signified that they understood and that her pledge would be paid, "her face lighted up, and she at once passed on."

John 5:39 would be good for discussing the Protestant attitude toward the Bible and the relationship of the New Testament to the Old. What was Jesus' own attitude toward such parts of the Old Testament as were then considered canonical? Professor Walker had an illuminating metaphor. Some Bible readers, he used to say, are like a man saying "God made the banana. Therefore I must eat it skin and all." Others, finding that the skin is bitter, throw the whole thing away. The wise man is discriminating, discarding the skin and nourishing himself on the fruit.

The Christian's Confidence

October 24, Ninth Sunday in Kingdomtide. Hebrews 4:14-16; Luke 22:24-34, 39-46.

This is World Order Sunday and you may have to choose between this theme for the day and such things as are suggested by the lessons.

The emphasis of the Epistle is on the humanity of Jesus. A subordinate theme is "The Christian's Confidence." The Gospel has several suggestive facets—the servant is greatest, when friends let you down, the meaning of the Gethsemane experience. Peter's denial brings to mind the yarn about the six-year-old saying his prayers. In his routine blessings he stopped before his brother's name, and said to his mother: "I don't think I'll ask God to bless Cliff. He gave me an awful sock today." She gently reminded him that we should forgive our enemies. "But," he countered, "he's not my enemy and that's what I can't forgive." It is harder to forgive one's friends than one's enemies.

If you ever preach biographical sermons, one on Woodrow Wilson would be in order.

The official pronouncement of the Church is in the Discipline ¶ 2026 (6).

Here is a good sermon title (I think) that I was never able to produce a sermon for: "Guilt-edged Security."

Protestant Ideas

October 31, Tenth Sunday in Kingdomtide (Reformation Sunday). Romans 8:24, 25, 31-39; Matthew 4:12-17.

This is another must in the American church year. United Protestant observances are meeting with larger success each year. If there is one in your community you can still emphasize the observance in your own morning service.

The lesson from Romans is more meaningful if you read 8:18-25, 31-39. It is a profound passage and unless you are going to do some genuine, creative study on its meaning you had better leave it alone. A good illustration of the magnificent closing line is to be found in Olin Stockwell's *With God in Red China* (Harper & Brothers, $3.00) where he tells how he learned under communist persecution that you cannot isolate a Christian. "I am not much of a mystic, just a common run-of-the-mill Christian who never expects to get a seat among the saints in the New Jerusalem. . . . But I can assure you that nothing became more real to me in prison than the certainty I was not alone" (p. 82).

The Gospel offers another opportunity for discussing the nature of the Kingdom, perhaps "The Protestant Idea of the Kingdom of God."

[1] Green, the color for continuing life and growth, is the traditional color for Kingdomtide.

Do not let the day pass without singing hymn 67, "A mighty fortress is our God." The prayer "For the Church" (Book of Worship, p. 135) is also particularly relevant. Biographies of Luther, Calvin, Knox, or others would be in order. Make this one of the most significant days in the church year!

Fruits of Righteousness

November 7, Eleventh Sunday in Kingdomtide. Philippians 1:3-11; Matthew 18:21-35.

Some random thoughts suggested by the passage from Paul: "Partnership in the Gospel". . . . missions. . . . "The Go in the Gospel". . . . what are the fruits of righteousness that come through Jesus Christ? What are the marks of a Christian? From what interior qualities do the outward characteristics of a Christian spring?

. . . The passage from the Gospel, "shall I forgive seven times?" recalls someone's observation that "a required minimum has a dependable way of turning into an absolute maximum of effort" . . . . Tie that in with the missions theme by considering the attitude of your official board toward the church's World Service Apportionment! . . . Notice that obedience only to the letter of a law (forgive exactly seven times) destroys the purpose of the regulation.

Presumably the regulation was intended to help develop a forgiving spirit. But to take it legalistically means in effect, "I'll forgive him seven times, but the eighth time I'll take care of him my own way!"—thus destroying the intention of the regulation in the first place.

Learning by Imitation

November 14, Twelfth Sunday in Kingdomtide. Philippians 3:17-21; Matthew 22:15-22.

"Imitate me" says Paul. Bold? Yes. But pedagogically sound. We learn everything by imitation of those who are proficient. I see no particular connection with the Caesar and God passage in the Gospel. Maybe you do.

In many communities this will be United Canvass Day, and throughout the land the "Religion in American Life" advertising campaign is in full swing. If you are observing this as Loyalty Sunday, the Gospel text is a natural. Part of every Every Member Canvass is a strong sermon. Those who do not like to hear about money from the pulpit would have been distressed by Jesus' preaching.

A couple of years ago there was a movie called "Pat and Mike." Mike was a sports promoter, among whose charges was a none-too-bright prize fighter. Every now and then this worthy would complain about the way he was being handled, whereupon Mike would ask him "the three questions."

1. "Who made you?" "You, Mike."
2. "Who owns the biggest part of you?" "You, Mike."
3. "What'll happen if I drop you?" No answer. How is that for a stewardship outline?

Be sure to have a service consecrating your canvassers. You can adapt one easily from others in the Book of Worship.

Thanks Be to God

November 21, Thirteenth Sunday in Kingdomtide, Thanksgiving Sunday. Ephesians 5:15-21; Luke 10:23-37.

Ephesians 5:20 suggests a good Thanksgiving theme, "Always and for Everything." Any suggestions I might have to make on the subject of Thanksgiving sermons is a good deal like that apocryphal volume, *How to Fill Your Church by a Man Who's Emptied Three.* Some topics I have never succeeded with are "The Attitude of Gratitude," and "Thanksgiving Is Thanksliving."

This is a good day for special attention to church decoration. Trinity Church, Boston, traditionally has a cornucopia effect building up from the floor onto the altar. Another church has a procession of "Pilgrim Maids and Men" bearing gifts of food. An effective device would be to arrange your worship center in the manner of the special bulletin cover you may be using.

The Gospel is the story of the Good Samaritan. Was it Charles R. Brown who suggested the three point outline?

1. The thief's creed: what's yours is mine, I'll take it.
2. The priest's creed: what's mine is mine, I'll keep it.
3. The Samaritan's creed: what's mine is yours, I'll share it. Russell H. Conwell pointed out some of the things the Samaritan did not do. He did not pass by. He did not ask the man's creed. He did not refuse to do what he could. If you have a special Thanksgiving Day (or eve) service you may not want to put much emphasis on the first lesson today.

Generosity Pays

November 25, Thanksgiving Day. 2 Corinthians 9:6-11; Matthew 7:7-12.

These two passages seem to me to emphasize one thought: this is the kind of a universe where generosity pays. Did you ever hear of a successful farmer who sowed his fields on the principal of using as little seed as possible? Or as little fertilizer? Ever hear of a happy home built on the idea of loving one another as little as possible? Ever hear it said at a funeral that it was the man's miserliness that made everyone love him?

God's world is like God himself, it "loves a cheerful giver." Its greatest rewards go to those who invest the most time, effort, and imagination in it. Under the pressure of war we discovered that by putting enough into it we could smash the atom. Supposing we had said, let us put as little research, time, and money as possible into the Manhattan Project.

Can anyone read the Bible and not realize that God is a God of generosity? *Bless the Lord, O my soul, and forget not all his benefits . . . . God so loved the world that he gave his only Son . . . . Give, and it will be given to you; good measure, pressed down, shaken together, running over . . . .*

The stars in their courses are against you when you try to live by stinginess and cutting the corners because this is the kind of a universe where generosity pays in a coin not minted with human hands!

A Report on Family Life

By WALTER WAMPLER
and JESSIE B. CARVER

The interesting results of what pastors in one conference are doing about counseling with families.

THE COLORADO CONFERENCE committee on Family Life decided to limit its study to five areas, as indicated by the following five questions:

1. What is done by your church, and people, to assist persons or families in your community in times of bereavement?

2. How does your church try to maintain the fellowship of the church with those who are regularly absent by reason of illness, away at school, working away from home, in military service, or just rebellious members of the family?

3. What is being done by your church to secure the co-operation of the family in teaching religion in the home, especially to younger children? Do you help with materials or suggestions? If so, describe methods and list materials used.

4. Describe any program of premarital training or counseling you use.

5. It has been suggested that much of our church program separates the family. What does your church do that you feel is aimed at strengthening the family as a unit—either in work, play, study, or worship?

These questions were sent to each pastor of the conference, about 206 in number. Seventy-seven replies were received. These responses serve as the basis for our report.

The pattern followed was that of listing the areas of emphasis in each case, noting the number of churches out of the seventy-seven participating in each of these. Those having the best program of emphasis were used as a basis for suggesting what would seem to be the most nearly adequate endeavor in that particular field.

Bereavement

In reply to the question concerning bereavement, the results were as follows:

1. Thirty-two reported that little was done by the pastor or by anyone else.

2. Twenty-two reported meager service rendered by the Woman's Society of Christian Service and only slight service by the minister during the funeral.

3. Twelve said that the pastor calls before and after the funeral, that there are forms of service by the Woman's Society of Christian Service, and that flowers are sent by or in the name of the church.

4. In addition to what is listed under 3, seven reported that there has been adequate follow-up service by the pastor and church membership through visits, helpful literature, etc. The following quotation is from the response of one of the pastors, which we regard as one of the most adequate as suggestive of the ideal:

"If it is at all possible, that is, where there is illness before death, we do several things to prepare the one who is ill and the family for any eventuality. We call in the home and/or in the hospital, contacting both the person who is ill and the family. As soon as we are informed of a death, we contact first the mortician and learn where the family can be found, what wishes they have indicated as to services, and if they may have indicated some minister other than their pastor.

"We call on the family, having learned their plans, and try our best to work out with them a service that they desire. If a former pastor is to be called, we offer to make arrangements for his coming and make the family feel in every way that we do not resent their choice.

"Before the funeral, when it is possible, we call in the home a second time, to have prayer and discuss the services and talk about the deceased, go with the family, if they desire, to the mortuary to view the body of their loved one.

"Our services follow the ritual exactly. At the place of burial we do not detain the family at the graveside. We try to see that they are free to leave the scene quite soon after interment. When we can, we call in the home after the funeral, preferably after most of the relatives and friends have left.

"On the Sunday following the funeral, we have a white carnation before the cross on our altar in memory of the deceased and a brief memorial in the bulletin. After the service, the flower and copies of the bulletin are taken to the family. Later a little booklet is mailed to the family that tends to comfort and strengthen them in their faith."

Maintaining Church Fellowship

Seventy-five made report of their activities or lack of them. Of this number, ten are doing little or nothing in an organized effective way. The activities listed follow such lines as mailings by the pastor or other employed persons, by committees and church organizations, or by friends of the persons involved; personal visits by the minister, by members of committees, church organizations, and through yearly programs of friendly visitation; special mailings, such as the *Upper Room*, get well cards, tracts, home department magazines; and special gifts of flowers, cookies, candy, etc.

Only a few pastors and churches seem to do most of these things, which taken in the aggregate, seem to be reasonably adequate. Below we list two responses somewhat typical of the best types of procedure:

IN preparation for the National Conference on Family Life to be held in Cleveland, Ohio, October 8-10, 1954, eighty-two annual conferences have been working to prepare background material for use in the conference. In the Colorado Annual Conference, Walter Wampler, executive secretary of the Interboard Council, serves as chairman of the committee, and Mrs. C. E. Carver is secretary. The following report, compiled by them, is typical of many that have been sent in to the Department of the Christian Family, Methodist Board of Education. Five outstanding leaders in the field of family life will take these annual conference reports and pull them together into a study document that will be sent to the delegates who register in advance. The booklet will also be used as a study booklet in local churches following the National Conference on Family Life.—EDWARD D. STAPLES, director of the Department of the Christian Family

WAMPLER

"1. (*a*) For the ill in the parish there is a regular monthly visit (if a shut-in); also the late purchase of a tape recorder makes possible the relay of portions of the worship service to those who are being hospitalized. Three times during the year I administer the sacrament to some thirty shut-ins . . . .

"(*b*) The students of colleges or 'campus' members, and our boys in the service receive a regular letter from the church office through which a real effort is made to stimulate a continuing interest in the program of the parish.

"(c) The rebellious members of our families receive a weekly bulletin service plus the special publicity releases."

"2. Illness: we have a committee to notify the pastor of such illness; this committee, representing the various organizations in the church, is effective in handling this matter.

"Away at school: a committee in the church school regularly distributes some 40-odd copies of the *Upper Room* to students and service people. In addition, a personal note is written. This, of course, requires a bit of time every two months but we feel that the effort is worth while since it establishes a tie with those away from home. One chairman handles the student contacts and another the service people.

"Patient and sustained effort with those who are 'rebellious' really results in a renewed interest. M.Y.F. contacts are continued with the younger members of the home. Men's club contacts work the same way. We try to avoid placing anyone in the hopeless or forgotten category.

"We have an active home department secretary who visits regularly with our shut-ins. The pastor calls at regular intervals, and several times a year takes communion to them. We also have an active evangelism and visitation commission, the chairman of which is in daily contact with numerous persons who are unable to attend the services for one reason or another. We have planned visitations by laymen to the inactive and sick.

"Our youth secretary keeps in touch regularly with the youth away at school or in military service—letters, bulletins, remembrances on special days of the year, and a Youth Sunday observance with a tea in honor of returned students. All members of the church, faithful and rebellious, receive a monthly church letter from the pastor."

Religion in the Home

1. Twenty-three are doing little or nothing.

2. Six have done little beyond getting the *Upper Room* and the *Christian Advocate* into the home; good as far as it goes, but not enough.

3. Eighteen are making an attempt to get literature into the home, but there seems to be little or no plan for follow up or interpretation.

4. About twenty-nine have a plan for use of the *Christian Home* magazine, of one kind or another. A few of this group are using *Prayer Time*.

5. Ten of the 77 indicate that they have a planned program of training for their parents, which is moving toward a reasonable adequacy. Of this group five seem to have a program and procedure that appear to be most nearly adequate. We quote from one of these:

"To parents of children of kindergarten or younger, a letter is sent each quarter informing them of the units of study to be covered during the following quarter. With this age group, lesson leaflets or equivalent are sent home weekly, with the hope (and suggestion) that the parent read it over with the child. From the primary department on up, the child is encouraged to take his lesson book home, to do a little home work each week. (This has had only fair success.) Throughout the children's division, departmental parent's meetings are held at least once a year, for the purpose of acquainting them with the teacher, other parents, etc. A youth council is in the process of formation at the present time, to be composed of the teachers, youth fellowship officers and sponsors, and six couples of parents. Among the purposes for the formation of the council is that of encouraging closer co-operation between home and church.

"Another phase of the work is the approach made through a parent's study group. Each two weeks this group spends an hour studying and discussing the problems of religious training of their children . . . .

"We have recently completed a study of training children in religious beliefs, using the 1952 series of leaflets, teaching children about God, about Jesus, about the Bible, etc. We have used all eight of the leaflets in this series, and wish there were more. More recent studies have dealt with family worship. (More than 50 families in the church are now using *Prayer Time* published by the Upper Room, 50 cents.) We have spent a Sunday on the general area of juvenile delinquency, because of the high interest that sprang up in that area using Sheldon and Eleanor Gluech's *Delinquents in the Making: Paths to Prevention* (Harper & Brothers, $3.00) as our resource.

"Parents who join this study group agree to four things: (1) to engage in some useful work project which will help them appreciate their homes (as families); (2) to play together. Discover the types of recreation most suitable for their family and share that information with us; (3) to plan together through a family council when the children are old enough; (4) and to worship together as a family. In addition, these families agree to spend one night at home each week, during which time they carry out the above-mentioned activities.

"During the month of January we are promoting the use of the *Christian Home* magazine in our homes, and class discussions are being used to develop an interest in this fine periodical. It should be noted that these discussions frequently get around to the Sunday school and the way in which it assists the home in the religious training of the children. As a consequence of this, the study group has been a fruitful source of new Sunday school teachers."

By way of suggestion: One pastor calls in the home of prospective parents *before* confinement and in the hospital at the time the mother is there. When the child is brought home he calls in the home urging religious practices in the home. On Sunday following the birth of a child, a lovely rosebud is placed before the cross on the altar and the bulletin for the Sunday carries the announcement of the birth of the child. After the services of the Sunday, the rose and copies of the bulletin (enough for all close relatives) are taken to the home or to the hospital.

Another helpful practice is that of providing helpful materials for parents in a packet at the time of a child's baptism (this from another source).

Premarital Training or Counseling

The responses to this question fall under four major categories:

1. Sixteen have no premarital counseling at all.

2. Four do such counseling only as requested by the couple.

3. Seven showed evidence of moving toward a program of counseling in this field, but lacked information or opportunity.

4. Forty-eight do counseling with varying degrees of adequacy, in the order indicated:

Eight do such counseling with the couple, separately and together, but gave no details as to procedure.

One gives counseling in every phase, except sex information, preferring to leave this to a physician.

Twenty do such counseling in every phase, but do not list any recommended reading materials.

Nineteen do such counseling with considerable degree of adequacy. Some of these include prior training through

Mrs. Carver

the M.Y.F., special classes, etc. These interviews deal with the general areas of married life, such as social, mental, religious, physical, etc.

Among the better responses indicating good procedures is the following:

"I try to make it known that I wish to counsel with couples and do not look favorably on spur-of-the-moment ceremonies. My session with them has usually dealt with some background of their betrothal and extent of their plans for making a home. The ceremony is explained and plans made for rehearsal if necessary. Suggestion is made regarding value of religious life to harmonious marriage; role of co-operation in use of money through democratic decisions; the 'art of quarreling' and dangers of self-righteousness—need for God's forgiveness for us all.

"In times past I have used Oliver Butterfield's book, *Sexual Harmony in Marriage* (Emerson Books, 50 cents), which I have given to the prospective groom with suggestion to share contents with bride during early days of marriage. Recently I have found local doctors most co-operative in counseling on physical side of marriage, and have strongly urged couples to go to the family doctor (if one of these men mentioned above) for proper examination and instruction.

"I have encouraged couples to feel free always to talk matters over with some pastor-friend. I have sought to call upon newlyweds within a month or so to evidence friendly interest in them and by my presence remind them of the religious connection which was suggested by their being married by a minister, inviting them to young adult groups and to the services of the church."

One pastor made these suggestions:

New preachers should get more courses on counseling in the seminaries.

Preachers in the field should have access to opportunities: (1) If near a seminary, they should try to audit counseling courses; (2) Use the suggestion of one of the pastors making a response that a trained man should be hired by the Conference on a full-time basis to give assistance in this field; (3) From time to time, in those areas of the conference where interest is manifested, bring in good marriage counsellor and hold subdistrict training sessions for the ministers; (4) A practical plan would be to have those who have done premarital counseling share some of their ideas and techniques with others. Some might be competent to develop their methods in a minister's meeting.

He also recommends that married couples shall be advised to seek the aid of a marriage counselor when their marriage "appears a little sick."

This pastor also recommends the following books: (1) Those that will help a pastor develop some sound methods of premarital interviewing: Russell L. Dicks, *Pastoral Work and Personal Counseling* (Macmillan Co., rev. ed., $2.75); Carl J. Schindler, *The Pastor as a Personal Counselor* (Muhlenberg Press, $1.25); Leland F. Wood, *Pastoral Counseling in Family Relationships* (Department of Publications, National Council of Churches, 60 cents); *Premarital Counseling, A Manual of Suggestions for Ministers,* (National Council of Churches, 25 cents). Books that are helpful to give to persons after the premarital interview: Hannah M. and Abraham Stone, *A Marriage Manual* (Simon & Schuster, rev. and enl. ed., $3.95); H. W. Long, *Sane Sex Life and Sane Sex Living* (Eugenics Publishing Co., out of print); Helena B. Wright, *The Sex Factor in Marriage* (Vanguard Press, new ed., $2.50).

Strengthening the Family as a Unit

1. Six feel that the criticism is not a valid one.

2. Twenty-two do little, or believe that what they attempt is ineffective.

3. Fifteen report that families attend church together, or that it is urged that they shall attend church or church school together regularly or on special occasions.

4. Three emphasize the attendance of families at local church schools of missions.

5. Three emphasize the attendance of families on communion Sundays.

6. Seven make use of Sunday school picnics.

7. Three make use of Boy and Girl Scout activities as a part of the program of the local church.

8. Fifty-six use a family fellowship or family night pattern, with varying degrees of adequacy. Of these about four seem to be doing a fairly adequate job. One of the best of these is indicated by the following quoted response:

"We have a bimonthly church night supper which includes outstanding programs and speakers. Families are encouraged to attend as a unit and family united serve as hosts, dish washers, and are responsible for the program. Christmas Eve was reserved as a stay-at-home family worship night and the suggested material, 'Christmas Worship in the Home,' was distributed.

"The Sunday school Christmas program was designed especially for families, with giving as the theme. A group of 11 young people desiring church membership received communion with their parents at a climactical Saturday evening service following a rigid membership course, completed before they were received into the church. This was successful in drawing parents and children together and impressing both with the importance of the decision.

"We plan to observe National Family Week. We have a children's sermon as a part of the worship service, which emphasizes family relations and family responsibilities. The *Christian Home* is distributed by the Sunday school to teachers and its use is recommended and encouraged at every opportunity. Families are encouraged to use the *Upper Room* and it is distributed free by the Woman's Society of Christian Service.

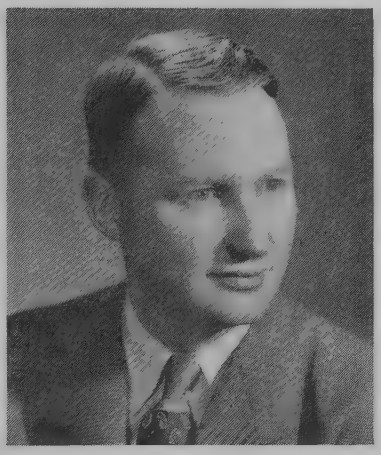
"Parents are invited to meetings and parties by M.Y.F. groups. Some even come. In this rural community many farm responsibilities are shared by families and recreation is usually shared because of transportation problems."

New Light from an Old Land

In modern Greece the insights of psychiatry are being combined with Christian truth in a "Marshall Plan of the human spirit."

By HERBERT H. STROUP

DR. ARISTOS A. ASPIOTIS sat behind his large desk in his warmly wooden room on Heraclitos Street in downtown Athens, Greece. He told me sympathetically of the origins and growth of the relatively new Institute of Medical Psychology and Mental Hygiene. The doctor, a well-trained and experienced psychiatrist, put me immediately at ease by offering a cup of Turkish coffee and by speaking to me in English. I asked him how it came about that the Institute was formed with the express purpose of combining the best insights of mental science with the Christian world view. With that initial question the whole story of the Institute was unfolded and a fascinating chapter in the current development of religious counseling was explained.



Christianity and Counseling

The introjection of Christianity into modern counseling is a necessity because of three concomitant factors, I was told. First, the very nature of practical problems leads to considerations of faith. Many problems brought to the psychiatrist by the perplexed involve to some degree moral or spiritual conceptions which are rooted in the Christian tradition. The psychiatrist simply must be versed in theological and moral matters in order to be competent.

Patients also look to religion as a source of "support." They are not usually familiar with the sophistications of secular-minded psychiatrist, who may blithely dismiss religion as an outworn mythology; but the patients are oftentimes deeply immersed in the plain and unadulterated fundamentals of religion. Such patients, I was told, know the power of Christ and make use of it in the reconstruction of their lives.

There also has been a movement of psychiatrists themselves toward a more accurate and helpful attitude toward religion. As they have thoroughly studied man's nature, they have been confronted with the religious reality.

Personality is not the same as individuality. Personality cannot be understood without recourse to religion. A sound personality is built on eternal values and any effort to minimize the dimensions of man's spiritual strivings will necessarily lead to a dwarfed psychiatry. So, the psychiatrists themselves, in facing reality, have been pressed to evaluate afresh the spiritual aspects of man's character.

Because of these three factors, psychiatry in Greece as well as elsewhere has been more sympathetic recently to the contributions of Christianity to its tasks than ever before. The Institute of Medical Psychology and Mental Hygiene is the chief institutional result of that changed mood.

How It Began

In 1937 a small group of devoted professional men came together to decide what they might do to show their concern for a renewal of Christian values in Greece, especially among their colleagues. Most of them had a background of Y.M.C.A. work and understood the developments of Christian life in western Europe.

They were led by a highly creative professor of law from the university, A. N. Tsirintanes. Professor Tsirintanes proclaimed that if "Christ is not the whole reality to all of us then He is nothing." In this spirit the handful set about to form the "Christian Union of Professional Men." This Union has been in existence ever since and year by year had grown in influence and size. At the present time more than 1,400 members have joined the Union. It has indeed been a "movement" into which the best minds of modern Greece have been turned.

In 1946, moreover, in an effort to counteract the dominantly secular tone to the university, a "Declaration of Greek Intellectuals" was formulated. This declaration spoke ambiguously of the compatibility of genuine science and genuine religion. It sought to place the nationally recognized prestige of its signers behind the need to rebuild Greece from its wartime destruction into a truly Christian nation.

Two hundred twenty of the leading intellectuals in Greece signed this "declaration." Among these were 160 professors of the university. The declaration was widely received as a serious and telling confession of faith. It was followed by a "Manifesto to the Greek People" which also struck at the roots of the "materialistic" philosophy, claiming that secularism is an unscientific notion. One hundred thousand copies of this document were sold within a month.

The threat of the Christian Union of Professional Men was readily felt by the communists in Greece at that time. All agencies of the Communist Party, including certain newspapers which were linked with it, became infuriated with the Union and its activities. Comrade Nikos Zachariadis, the general secretary of the party in Greece, for example, delivered a three-hour lecture to his followers for "having slept like foolish virgins whilst our enemies were undermining the very foundations of our Party's subsistence."

The main burden of the Union, however, was not political nor negative, it was Christian and constructive. The Union was not formed merely to fight communism as such, but to give expression in organized form to the revival of Christian spirit which had overtaken Greece. This point is made clear, for example, in *Toward a Christian Civilization* (1950) written by Professor Tsirintanes and distributed widely by the Union. The Union, as the title of this book indicates, has always been interested in those steps which must be taken in order to move Greece on toward being a truly Christian nation in the midst of a Christian civilization.

Herbert H. Stroup has just returned from Greece, where he served as director of the Congregational Christian Service Committee. Formerly professor of Anthropology and Sociology, he is now dean of Brooklyn College, New York, N. Y.

Christian Lay Movement

The Institute of Medical Psychology and Mental Hygiene is a part of the Christian lay movement in Greece. Its leaders are members of the Union. Their devotion to finding Christian solutions to complex psychiatric problems is remarkable in its depth and sincerity. They are impressed with the need at this time to formulate a reconstructed Christian viewpoint for psychiatry which will not be a denial of science but its fulfilment. An announcement which describes the Institute reflects its conception of itself.

"Now, after the fall of materialism and the beginning of laying new foundations for modern man's life, the time is ripe for the establishment of such an Institute. Especially in Greece where the Christian movement has borne much fruit, this Institute comes as a result and factor of this movement.

"It is time for the Christian man of science and research who is also a factor of science and civilization to speak of such important matters as are the problems of the psychical life of contemporary man. Instead of allowing such deformation of man's psychical image, he should help assist, through research and study—by no means inferior to those of other scientists—to the proper way of facing psychical problems."

It is to be noted that nowhere in the writings or activities of the Institute is there ever a call to a Christianity which is simply opposed to science or to a Christianity which is obscurantist about the issues of living faith itself. The Institute's director, Dr. Aspiotis, in my interview constantly called not for less science but for more. He viewed the past phases of development of psychology and psychiatry of "materialistic" philosophies as being deficient not only in Christianity but equally in science. This view is summarized in the Institute's literature.

Broad Concept of Christianity

The Institute also broadly conceives Christianity. For example, it does not think of Christianity as being merely the philosophic equivalent of idealism. In fact, it views idealism as erroneous. In its literature, the Institute speaks about the past schools of psychiatry as being inadequate. In this connection it states:

"Those schools, together with the concepts of modern medical psychology, bore the seal of either materialistic science and naturalistic conception of life, or on the other hand, of idealism. The former leads to the assimilation of the psychical organism to the animal one, and, in the end, to the denial of all spiritual values, the latter to the creation of an imaginary man completely out of reality. Both of them, however, exclude from the field of research the real man with the real demands of his organism, which is understood as an entity comprising both a soul and a body."

Aspiotis himself is familiar with the contributions of such current theologians as Tillich, the Niebuhrs, Barth, Brunner, and others. There is seemingly no tendency, moreover, to "fundamentalism" in his understanding of Christianity. In fact, he stands within the Greek Orthodox Church, as do nearly all those within the Union. He finds his spiritual strength in the Christian tradition as it has been developed from ancient times in his country. It would be unfair to him as well as to the others within the Institute to claim that they fit any theological category in Western Protestantism.

In the development of the Institute's program, which Aspiotis calls a "Marshall Plan of the human spirit," there are several activities which particularly bear attention. Some of these have been more crystalized than others. Ten activities and plans can be mentioned here, however, to show the scope of the Institute's program.

1. The Institute educates physicians in Christian psychiatry. It believes that through such efforts it will make a wide and deep impact upon Greek medical care. It devotes itself to the younger physicians especially and to the teachers of medicine in the University with the hope that its influence will be surely felt in the coming generation of physicians.

2. The Institute has trained a competent staff on which its educational program for others rest. The Institute is particularly interested in training those who are the "reorganizers of the fallen human life." These persons are clergymen, educators, lawyers, nurses, and other professionals who are related directly to other people in their professional actions.

3. The Institute is in the process of establishing a marriage clinic. The center will be concerned with premarital as well as marital problems. It will seek to apply Christian insights regarding the family to the complex social and personal problems which confront the Greek family today.

4. "Christian psychical hygiene" is taught in various "human groups" by the Institute. These "human groups" are schools, factories, clubs, associations, etc. The idea behind this move is to bring Christian teachings in the "psychical area of life" into such groups in an effort to prevent problems.

5. The Institute seeks to have influence upon mental hospitals, "asylums," preventoriums, infirmaries, etc. In approaching the institutions in Greece which have proprietary interests in mental health, the Institute is undertaking a major activity. The mentally ill who are institutionalized in Greece live in pathetically inadequate conditions, both from the physical care point of view and from the standpoint of psychiatric treatment.

6. The Institute also is interested in mental hygiene legislation. It tries to have an understanding of the laws of other countries in order to influence Greek legislators. It is acting in Greece as a "watchdog" group in the interests of sound social legislation.

7. The Institute makes a special effort to study and treat those diseases "which undermine psychical health: venereal diseases, alcoholism, degenerative diseases."

8. The Institute already has an extensive publishing program of books and pamphlets which explain its contributions to all. The titles of some of the books available (at present only in Greek) from the Institute are: *Adolescence and Religious Life; Psychoanalysis and Synthesis of Existence; Adolescence and Family.* These works are serious, lengthy studies of their subjects and comprise the best current source in Greek of the findings of the Institute. At this writing no one, unfortunately, has translated any of them into English.

9. The Institute works with other Christian organizations in Greece for the achievement of their aims. Within the layman's movement in the Orthodox Church today are a number of organizations directly related to the Institute, such as the Union of Parents, the Christian Students' Union, the Christian Pupils' groups. These organizations look to the Institute for guidance in spheres of its competence.

10. The Institute maintains "beacons" or welfare stations throughout Greece. These "beacons" have been in part directed toward the many refugees in Greece who oftentimes have little to do in their camps. The Institute arranges for game periods, lectures, personal counseling for refugees and others where the beacons are stationed. In some instances school buildings are used on Sunday mornings for these welfare stations.

In these ten ways the program of the Institute has been taking form. No one, however, should think that it has rigidly coalesced, for there are many signs within the Institute's staff and certainly in its director that there will be an unending and ever-changing program within the Institute in the service of Christ and fellow man.

The woman involved in this case demonstrates an incapacity to integrate sexual activity with the emotion of tender love. This helps explain why some marriages fail.

Psychic Masochism

Introductory Remarks: She is a woman in her early thirties, with three children ranging from ten to thirteen, who started attending church about six months ago. She had lived in our small town for about three years or longer, longer than I had been here (two and one-half years), and had separated from her husband at about the time I came, I believe.

To supplement her small income she had been working part time in a little machine shop in the town, operated by one of the town's two tavern owners.

A few weeks later my wife and I got home at night rather late, and found a note on the door left by my daughter stating this woman wanted me to see her when I got home. I roused the daughter and found she had come about 9:00 P.M., and the daughter had said she thought her face looked "white."

My wife and I went over but found her house dark, so I did not go back until the next morning, which was Saturday.

The First Call

Mrs. Law. You know when I first went to work for Mr. Black I thought it would be perfectly all right because he looked so grouchy, I didn't think I would ever be attracted to him. And I needed the income so badly.

Pastor. And now you are finding yourself attracted to him?

Mrs. Law. Yes, he can show little courtesies and considerations that a woman appreciates, and now I am going to have to quit working there.

Pastor. Then you feel you can't trust yourself around him any longer?

Mrs. Law. It's worse than that; I have gone all the way with him!

Pastor. (*This admission came so suddenly and unexpectedly that perhaps I showed a little surprise.*) You mean he took advantage of your working in the shop to press his attentions on you?

Mrs. Law. No, he never made any advances while at work. He had to make some deliveries of products in Norton, and I needed some new glasses, and I was not going to be working that day, and when he mentioned it, I asked about a chance to ride along. It was after we had done those errands. But what frightens me most is that it was so comfortable. He seems to know the kind of tenderness a woman likes, and I liked them, too, enough to let him go as far as he liked. But it was after I got home, I could hardly stand it.

Pastor. You hated yourself for really liking the experience at the time.

Mrs. Law. Yes, I just had to talk to somebody, and my mother just wouldn't understand if I told her about that. Dad always was so loving to her that no other man ever attracted her, I am sure.

Pastor. Then you feel that talking it over with me will help you work out what you ought to do about it?

Mrs. Law. Yes, I am worried, because we live in the same part of town, and I will be seeing him again. More than once I went down on Monday morning, and had my speech about quitting all made up, and he talked me into working that week.

Pastor. Then you have realized before this that you were in danger of getting involved more deeply than you wanted?

Mrs. Law. That's why I hate myself so much, because I ought to have seen this coming. Maybe it would be better to say that sometimes I wondered what I would do if we were together when I was particularly feeling like that.

Pastor. Then there were times when you were more attracted to him than others.

Mrs. Law. Yes, that's what worrying me now. Will I have a time like that again, and then meet him and repeat? I'm afraid of myself, and I can't move away from this house and town. If there were only some way I could make him hate me so he would stay away from me!

Pastor. I'm afraid I can't give you any prescription for that, but you seem afraid that if he is determined, that he will find a way to bring you around again.

Mrs. Law. That's it. He told me that quite a while before he asked me to come to work for him that he had noticed me, and had this in mind. He gave a rather flattering picture of what I looked like to him, and I can see now so many things he did that helped lead up to this.

Pastor. Will the fact that you now know his intentions make any difference in your feelings toward him?

Mrs. Law. Yes, and no. I hate him for so deliberately planning to trap me, but you know, you find it awful hard to hate a man who lets you know you are attractive to him, if he does it in a convincing way.

Pastor. Your feelings toward him seem a bit mixed, don't they?

Mrs. Law. They certainly are. I divorced my husband because of what he was doing to the children, neglecting them, and then in moody spells being cruel to them when he said he was just playing with them, and I don't want to hurt them any more. And I want the people at church to respect me, and I want to respect myself, and yet I have these feelings inside me that I can't be sure I can handle. He knows how to make me want to have a man I could really love and respect to live with all the time, and say just the right things to me to make me feel—well, so comfortable. My husband did not know how to do that.

Pastor. You know then, that he can't be a loving husband and father to your children, and you wish your husband had been like him in the attentions he gave you.

Mrs. Law. That's about it. I know we can't ever have a home together. He's married, and really all he wants me for is another conquest to chalk up, perhaps to brag about down there at the tavern. When I think about that, I simply despise the man.

Pastor. Then there are some things about him that repulse you, too.

Mrs. Law. Yes, it's something like it was with my husband. He thrilled me at first, but after a while—well, I got to see that what little love making he did do was just to get a little sex.

Pastor. While we have been talking, haven't you been expressing different feelings about this man than you felt when we first started talking?

Mrs. Law. That is funny. Just talking about it does make me feel different toward him. But it's myself I am afraid of. And how can I come to church again after I have done this?

Pastor. The concern you have expressed to me about your children, and your desire to avoid any repetition of circumstances that led to your going too far, are just as much a part of the *real you* in God's sight, as the part of you that yielded to his advances, and was attracted by them. That's the message of our gospel, that God can and does forgive when there is that in a person that really wants to live God's way.

Mrs. Law. I know, I've heard that lots of times, but when you've done what

I've done, you wonder whether it applies to you, too.

Pastor. (*Somewhere in the conversation before this point, she had said, "Of course, I can't work there any more, but I don't know how I am going to pay all my bills if I don't."*) I wonder if now isn't a good time to pray about this? **(A)**

Mrs. Law. Yes, it is.

(*She thanked me for coming, and for the prayer, and apologized for coming over at that time of night. She continued:*)

Mrs. Law. I just had to do something, or I didn't think I wanted to keep on living, but I think that I probably can handle the situation now. I think I see things clearer than I did before.

With that I left, after assuring her that a minister, like a doctor, was available whenever any emergency arose, and that the biggest satisfactions we get out of our work is the sense of having been of some assistance in time of need.

Since this interview, I have wondered whether I gave all the help I could or should, and what other help I could give. Perhaps I am wrong, but I think my talk with her did at least two things. It helped her see this man in a more balanced picture, so that he lost some of his ability to "charm" her hereafter. When she began talking about the undesirable side of him, she seemed to have a sense of confidence she had not had earlier.

And the other factor, I feel, is that having confessed this action she had in a sense, "burned her bridges" and made a commitment that would help her remain detached from his influence **(B)**.

The Second Call

Some time later I called at Mrs. Law's home to ask if she were interested in joining a class for church membership that would be starting soon. We discussed her religious background and understanding, and she said she wanted to be notified when the class began to meet.

I told her that I did not want to be prying, but that I was interested in knowing how she was handling the problem we had discussed previously. She told me that she thought she had insulted the man enough so that he would now leave her alone. She then said that since our first interview she had tried to avoid him, but that one day she met him on the street in Norton. She had already made arrangements to ride home with a friend, but he was insistent that she go to dinner with him.

Mrs. Law. He took me out to dinner, and it seemed like the farthest place in town away from the direct route home. I didn't enjoy it a bit, though the food was good enough. I kept telling him I wanted to be home with my children, and I asked him what about his consideration for his wife, and all that, but he didn't seem impressed. (*She turned her face away. She had been talking directly to me.*)

Then he parked on the way home, and after all my arguments failed, and I couldn't think of anything except getting out of the car and walking down the road, if he would let me, and creating a lot of fuss. I said, "Let's get it over with so I can get back to my family." (*She hesitated and her jaw trembled.*)

Pastor. You mean to have sex relations?

Mrs. Law. (*Turning to face me.*) Yes, and he didn't seem to like that much either. He didn't like to think I cared more about being home with my children than having him petting me. So he waited a few minutes, and talked about some other things, and then said, "It's because I love you so much." I told him that anything that wears a skirt would satisfy him. (*She paused, and there was an expression of anger on her face. Her voice showed some feeling.*)

Pastor. And that held him off?

Mrs. Law. No, I guess he wanted to make me pay for my dinner, so he kept on insisting, and I finally gave in.

We didn't say much coming home. I haven't seen him since. I don't think it made him very happy to find out I wasn't thrilled at his attentions, but I'm avoiding him just the same. I couldn't possibly go back to work for him, no matter how I need the money.

Pastor. (*I was feeling a bit doubtful whether I had been doing the proper thing to have brought up the subject in the first place.*) I hope you don't feel I was too inquisitive to ask you about the matter.

Mrs. Law. Oh, no, I was wanting a chance to bring it up right afterwards, but I didn't see you at the time. You treated me so well that other time, I knew you would understand.

I wonder why it is that all men think that just because a woman has been married and has had some sex experience that she can't get along without it?

Pastor. Then other men have approached you?

Mrs. Law. Oh, yes, and mostly married ones, too, and I haven't done a thing to make them think I want it. I don't hang around on the street; I don't go near the tavern; I don't give any of them a "come hither" look. But just because I've been married they think I can't get along without what they are all too willing to give. I really don't know what to do.

Pastor. If there is any way the church can be of help to you, I am sure we want to be.

Mrs. Law. I was hoping going to church regularly would help convince them I didn't want their attentions; or would make me so I could say "No" and make it stick **(C)**.

Pastor. Making a private and a public commitment of your life to Christ through baptism and church membership is one of the ways people have found help in situations like yours **(D)**.

Mrs. Law. That's the only reason I dare to join the church, because I do need all the help I can get **(C)**.

Pastor. Perhaps a prayer now might help.

Mrs. Law. Please.

Pastor's Questions

(1) Was I justified in bringing the subject up when I called at Mrs. Law's home the second time? **(2)** Should I defer taking her into church membership until she has this problem under control? **(3)** Am I taking too great a risk of my reputation (by spending time in the woman's home) for the amount of good I may hope to accomplish? **(4)** What more should I do to be of help to her as a Christian minister?

Evaluation by EARL H. FURGESON

Furgeson

THE MAIN difficulty, so far one can judge by the report, is that neither the parishioner nor the pastor understands the nature and depth of the problem, and because of this the remedies offered (prayer, support, and church membership) seem premature and destined to prevent rather than assist the parishioner in reaching the roots of the trouble.

It is impossible in short compass to give a clear and convincing exposition of the type of problem here presented, but it seems to me that the parishioner presents a variety of soul sickness which

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analysts identify as "psychic masochism." The best exposition of this disorder is probably found in the writings of Edmund Bergler, especially his *Divorce Won't Help* (Harper & Brothers, $3.00), *Unhappy Marriage and Divorce* (International Universities Press, $2.50), and *Conflict in Marriage* (Harper & Brothers, $3.00).

The psychoanalytic interpretation of promiscuity or multiple successive marriages is that this running from one mate to another is the typical behavior of neurotics, who, under the guise of greater sex enjoyment, cover up their inability to enjoy sex at all because of an incapacity to integrate sexual activity with the emotion of tender love. Bergler identifies the basic neurosis operating in such illnesses as "psychic masochism," which is basically "an undigested aggressive conflict" with a neurotic need for punishment at the root of it.

Bergler describes this disorder in terms of a three-part pattern: (1) These psychic masochists provoke (unconsciously) a situation in which they are refused, rejected, or unjustly treated. (2) Unaware that they themselves have brought about their defeat, they fight in righteous indignation against the person thought to be responsible, the one who has meted out the unjust treatment. This conscious pseudo aggression gives these victims a false sense of being strong, but actually this is only a facade to cover up the basic gluttony for punishment. (3) Because of the unjust treatment, unconsciously provoked, these victims then pity themselves and wonder why such injustices can happen "only to me." This crocodile self-sympathy is the outward symptom of the inner unconscious demand for self-punishment which lies at the base of the neurosis.

It seems obvious that a pattern of psychic masochism is operating in the case of Mrs. Law since she is a perfect example of Bergler's threefold pattern. (1) *She* took the initiative with Mr. Black. It was she who suggested the ride to Norton because "she needed some new glasses," and prior to this she had been looking Mr. Black over sufficiently to observe that she "didn't think she would ever be attracted to him." The trip to Norton, however, proved otherwise. In a short swift contact, and against no recorded resistance, Mr. Black went "as far as he liked" and she found that "it was so comfortable."

This experience then provoked the guilt and self-punishment which brought her to the minister. The interview with the minister, although it was an excellent beginning for a solution, neither solved anything nor prevented anything. An observer, without reading the second instalment of the interview, would have known that Mrs. Law would repeat the situation. This she did when "he took me out to dinner." He could not, of course, have taken her out to dinner if she had not accepted the invitation, and she could not have been ignorant of the implications of accepting. So it happened again. The evidence is too plentiful to permit any conclusion other than that Mrs. Law is provoking the occasion of her own punishment.

The minister seems to miss this in siding with Mrs. Law against Mr. Black. It is important to note, however, that although Mrs. Law is guilty of passive aggression in the relationship, it would be of no use to hold her morally responsible and to handle the problem on a moral or legalistic basis. Mrs. Law is spiritually sick and like any sick person she is a subject for treatment and not a subject for judgement. This the minister realizes, much to his credit.

2. Although Mrs. Law provokes the occasion of her own mistreatment, she fights with righteous indignation against Mr. Black whom she supposes to be the sole cause of her unjust treatment. She hates him "for so deliberately planning to trap me." All he wants is "another conquest to chalk up . . . I simply despise the man . . ." etc.

3. She completes Bergler's pattern by coming around to the self-pity of phase three: "I wonder why it is that all the men think just because a woman has been married and has some sex experience that she can't get along without it. . . . I haven't done a thing to make them think I want it [a pathological, self-protective falsehood] . . . I really don't know what to do" [an honest statement].

A final noteworthy characteristic of the pattern of psychic masochism is the tendency of the pattern to repeat itself over and over again. Mrs. Law has been married before and the marriage failed. She says that her first husband "thrilled me at first, but after a while. . . ." She left him, and now she takes up an association with a man and "It's something like it was with my husband."

Bergler's observation is that these neurotics are attracted to each other as iron filings are to a magnet. They meet, mate, and separate in one association after another, each one predestined to failure from the beginning and each one inevitable. This pattern continues until the neurosis is cured, and the neurosis is not cured until the victim gains insight into the dynamics of his pattern and wins control over it.

Mrs. Law seems ripe for undertaking the search for such insight. The first faint glimmerings of a suspicion that her problem is herself are here. She says, "It's myself I am afraid of," and the thing that worries her is: "Will I have a time like that again, and then meet him and repeat. I'm afraid of myself . . ."

There are some elements in the pastor's handling of the case which would seem to short-circuit this deep-level approach to the problem. The pastor seems anxious to give prescriptions before the diagnosis is established. The response at (**A**) is unfortunate. The pastor says, "I wonder if now isn't a good time to pray about this." From the point of view of Mrs. Law's mental health, the answer to this suggestion would be, "No, this is not a good time to pray about this." This particular prayer, coming at this particular time (on the pastor's initiative and not the parishioner's) has the effect of stopping the process of ventilation, confession, and insight. The pastor abdicates the role of therapist and asks God to take over the solution of the problem. God can and will do this, but only when His servants co-operate with Him according to the known laws of His acting, and a prayer that God take over the responsibilities which belong to His servants is usually answered by Him in the negative.

The Pastor's Questions: (1) Apparently Mrs. Law did not resent the pastor's bringing up the subject again, but a more profitable question for the pastor to ask would be, Why did not *Mrs. Law* bring up the subject a second time? Was the pastor too coercive in his first interview? Did he cause her to feel that both he and God were expecting her to cease and desist from her sin? The prayer at (**A**) would leave no doubt in Mrs. Law's mind that the pastor (and God) regard her as a sinner who has failed to live up to the purposes God has for us, and who must somehow learn how to live an "honorable" life.

Likewise, the pastor, in describing his own attitude at (**B**) reveals an unconscious tendency toward coercion. He feels that Mrs. Law, by making her confession, had put herself in a position where it would be costly for her to disappoint the confidence which "I and the church people have in her." The pastor thinks that she has "burned her bridges" by making her confession and will not now dare to step out of line again. This he regards as a resource to "help her remain detached from his [Black's] influence."

Two important facts will serve as a commentary on the pastor's attitude at this point: (1) Her confession did *not* function as a resource to keep her away from Black; (2) She did not return to the pastor; *he* went to her, and *he* re-opened the issue. The pastor's attitude in these two instances is unfor-

tunately coercive, a kind of unconscious blackmail, and it is probably that Mrs. Law caught the overtones of this coercive attitude. If so, she would not be anxious to resume the counseling relation.

2. "Should I defer taking her into church membership until she has this problem under control?" There are only two things that can be done with a sinner: Either you may say, "Cease sinning and do good in order that you may be eligible to come into our fellowship," or you may say, "If you have an earnest desire to be free of your sins, come into our fellowship that we may do you good." The latter was the method of Jesus; the former has too often been the method of the church.

There would be a wholesome revival of religion in many places if churches could come to think of themselves as congregations of sinners going on to perfection and standing, at any moment, at various levels in the process of redemption. The hospitality which Jesus showed to sinners has never been a popular methodology, but so far as Mrs. Law's redemption is concerned it is precisely what she needs.

One word of caution is in order, however, about Mrs. Law's present attitude toward religion. She hopes that going to church regularly would "make me so I could say 'No' and make it stick" **(C)**. In other words, she expects church adherence to serve as a dike to hold back the sea. Psychologically, the mechanism of building up a strong bulwark of opposite attitudes as a fortification against inner tendencies that are feared, despised, or rejected is known as "reaction-formation." A reaction-formation may produce a change for the better in the overt behavior of the individual, but without a ventilation of the components of the unconscious conflict against which it is erected it does not result in an integration of the personality, and the type of religious devotion which it begets is compulsive and neurotic. In the light of this the pastor's response at **(D)**, approving this handling of the problem, is open to question. Mrs. Law needs the support of a religious fellowship, but she does not need to be encouraged in a neurotic use of religion.

3. "Am I taking too great a risk of my reputation by spending time in the woman's home . . . ?" One wonders just exactly what lies back of this question. Is the pastor's own personal security being threatened by this relation? Professional ethics would require a counselor to bow out if he finds himself becoming emotionally involved.

On the other hand, if this is a simple fear of idle gossip, the pastor can solve that by establishing counseling quarters in his home or in a room at the church. It is usually good to do this. Mrs. Law's willingness to come to the office would then be a test of her sincerity, and the arrangement would obviate the occasion for idle gossip by putting the minister's practice on the same basis as the doctor's.

4. "What more should I do?" In view of the vast complexity of the human soul probably most of us should do more digging at the theoretical and scientific level. Practice without theory is blind, and most of us have not spent enough time studying the structure of personality to provide ourselves with any clear picture of the diseases, the disorders, and the normal health of the human soul. A safe prescription for any pastor (or any professor of pastoral theology!) would be: Study the psychology of personality and the dynamics of human motivation, and keep on studying them as long as you live.

Evaluation by

DAVID D. EITZEN

THE MINISTER'S every move seems to have been determined by his desire that the woman before him might achieve and maintain a personal sense of worth before her Creator. He encouraged her to get a full view of her humanity which fully desired and enjoyed the attentions she had received. To be able to see oneself as a person who does enjoy what, under certain circumstances, results in self defeat—this is a primary aspect of experiencing the released life of a child of God.

Eitzen

Having been able to look at her human self, she was now able to see those details of the experience which were not "her fault." Morbid or pathological guilt feelings are due to an inability to see one's actual guilt, feeling that one is altogether guilty. So it became possible for her to see the sham of what seems so delectable. This in turn resulted in a clearer discrimination of issues and a sense of no longer being helplessly victimized.

At this point, the pastor-counselor slipped into a prevalent weakness in counseling—a type of procedure which is so completely in behalf of the counselee that other individuals seem excluded. It is rather obvious that the counselor, within the limits of this particular report, never helped the counselee in the direction of seeing the tavern-keeper except in terms of disgust. Of course, the man was not a member of the pastor's program. How does this fact alter the minister's responsibility to the man? Or does it? At just this juncture, pastoral counseling takes on a "third dimension" as compared with "secular" counseling.

Answers to the pastor's questions:

1. For two reasons the pastor was warranted in helping the lady to "confess:" (*a*) The strength of rapport which had been established in previous sessions of interaction; and (*b*) the pastor's evident non-judgmental attitude. The woman's ability to confess what was extremely unpleasant to her is complimentary to the pastor's objectivity.

2. If your church is a "fellowship of saints" then you may need to defer the applicant's membership; if it is a "rescue squad" instead, then they are God's answer to the woman's prayer.

3. Yes, if you must save your reputation instead of your soul.

4. The minister should shift from being a "snoopervisor" of her morality (despite his apparent non-judgmental position) to being a "supervisor" of her growth in creative self-assertion. There is something unsavory about this woman's helplessness; also about "She said that she thought she had *insulted* the man enough to leave her alone." Can she save her soul by insulting others? This woman's helplessness and passiveness is a powder keg of repressed hostility which is draped in "Christian humility and meekness."

This minister should seek to arrange for weekly one-hour consultations in his study. Here is a situation which is morbid. The pastor's role is to lend its structure and supervision in self-objectification and self-discipline.

This report lays bare the elemental dynamics of psychopathology and of psychotherapy as well. It sets forth in striking relief the dedication and the self-discipline of a human being to serve fellow men in the name of Christ by demonstrating the redeeming effectiveness of divine objectivity.

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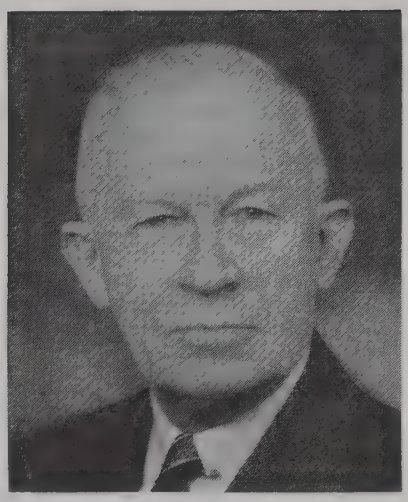
It Packs Them In

By CHESTER S. SHEPPARD

Church School Night in this large, downtown city church combines the worker's conference with departmental meetings.



WHAT SHALL we do about the defunct workers' conference?" the new superintendent asked his staff. "My survey of this new job shows a goodly number of vigorous activities, but not the quarterly church school workers' conference. Yet, The Methodist Church calls it 'essential.' What to do!"

As a member of the conference, he had tacitly agreed sometime ago to its discontinuance because of lack of interest that earlier had caused the death of its predecessor, the teachers' meeting. But now, as superintendent, he must restore to the educational program this institution intended "to provide opportunity for fellowship, study, and discussion of the educational work . . . there shall be held quarterly a general meeting of all the officers, teachers, and leaders in the church school to be known as the **Workers' Conference.** . . . There may also be meetings of the officers and teachers of departments" (Par. 231, the Methodist Discipline).

These small age-group "meetings of the officers and teachers of departments" and classes had continued; but it had never been easy to construct a single program that would interest the kindergarten worker and the adult teacher alike. Many a person was unwilling to sit through an evening devoted largely to routine reports from age groups far removed from his concern, or to casual but needlessly prolonged discussions of their activities.

Therefore this type of conference, grouping together workers whose interests were so extremely diversified, had withered and died. The problem was to resurrect it, to reclothe it in fresh, alluring garb, to help it achieve an entirely new and pleasing personality. The workers' conference must come to fill a recognized need in the church school life of every worker. It must become a vitally effective part of the church school. This demanded study and experimentation.

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Changed Its Name

First, we changed its name; and on January 29, 1948, the *Christian Advocate* announced that "Mount Vernon Place, largest of our churches in the nation's capital . . . initiated a regular monthly 'church school night,' which consists of a general meeting first, then division meetings."

Of course a newfangled name like Church School Night, solely, would not long attract the workers. Invariably the meeting must be well planned, adequately publicized, and otherwise promoted. Each must have its attractive theme, interestingly developed, and must move along briskly. It must be good. But today's success, alone, will not bring victory tomorrow. Like every other activity in the complex program of a large downtown church, only the continuous giving of our highest abilities to every phase of every project will keep it successful.

We experimented with its schedule. Once a month was too often, so we changed to quarterly, then to semi-annual church school nights. We plan to hold an informal, unscheduled "workers' conferences" about midway between church school nights, when positively needed for an important purpose. We omit the meeting of the commission on education nearest the date of each Church School Night or other general conference.

We changed its dress. Church School Night begins with a supper. Each of the 23 group heads (ten adult and six young adult classes, seven departments of youth and children's workers) is asked to accept the responsibility for selecting the workers from his group who should attend, selling each an 85 cents supper ticket, making individual place cards, and depositing money and cards with the church finance secretary. Thus we can arrange the workers in their own age groups at the tables, by divisions, departments, and classes.

At our fall Church School Night, the beginning of the church school year, with many new officers present, we call the roll of groups, having the workers of each group stand. This promotes *esprit de corps.*

Speakers Were Good

Last month more than 200 workers heard an inspiring address, "Let's Pioneer," by Mrs. Clarence T. Nelson, wife of a minister, sister of a Federal judge, indefatigable church worker, District of Columbia's nominee for the 1954 national honor, "Mother of the Year." This was preceded by a solo, Malotte's "Lord's Prayer"; and a sprightly "Apples of Gold in Settings of Silver" speech by our director of Christian education, Celia Ann Edwards, in generous recognition of work well done. Mrs. Nelson's forceful message was followed by seven discussion groups of workers with adults, youth, etc., in separate rooms, each led by a specialist.

Among our interesting Church School Night lectures have been: "The Church School Teacher Presenting Christ," by Lowell B. Hazzard; "The Importance of the Individual," by Robert R. Powell; "Christian Family Living," by Paul E. Bohi; and "The Importance of Growing," by C. Stanley Lowell. On each of the following church school night themes, a panel of speakers gave short subtopical talks: "How I Plan the Work of My Group," "Growing on the Job," "How to Develop Your Leadership Ability," "Our Church School Is Interesting."

Last September we gave what we called "A Bird's-Eye View Through a Nine-Lens Camera," there having been, originally, nine brief talks. Each of the various sections of the coming year's program was presented by the officer chiefly responsible, all arranged in logical order. The catchy mimeographed program made oral introductions unnecessary, and one could almost hear a pin drop, as one speaker after another outlined his part of the planned program. Each listener meanwhile was forming his own impression of the church school program as a whole.

A Sample Program

In our church school work we like to take advantage of every "favorable wind" to look ahead and organize apparently random conditions into workable plans. Right now (April) we are planning our October Church School Night. This combination of circumstances leads to the theme and the plan of extended, worth-while preparation:

1. We are campaigning to finance additional buildings.
2. We are electing a new assistant superintendent for membership cultivation.
3. The retiring assistant has effectively planned extensive use of the new manual, flip-chart, etc., from Nashville.
4. Our director of Christian education is planning age-group workshops.
5. "Design for Teaching—how the best teachers go about their work," was the theme of the May (1954) *International Journal of Religious Education.* It will help our teachers.
6. We shall promote study of the new booklet, "The Church Educates Adults," and similar material for leaders of youth and children.
7. Every week we add to our library new books that must not be permitted to gather dust.

Now let's relate the foregoing "seven favorable winds" to our long-time objective, adapted from the Crusade for Christ about the time Church School Night originated: "Forward, together, to reach *every person* with Christian teaching that is more and *more effective* in the development of Christian individuals and a Christian society."

For the October Church School Night, we condense this to an eight-word theme which provides the incentive to study and work during the several months' interim: *"Everybody's job: Teach more people, more effectively."*

Two Plans Emerge

Two phases of preparation now emerge, Plans (A) and (B), in which two separate groups of workers move forward simultaneously.

Plan (A): *"more people."* First, each class or department membership committee will constitute a "buzz group," selecting a qualified reporter who will record and systematize the committee's ideas and plans developed in a special discussion session with the assistant superintendent.

Second, in each division these reporters and the assistant superintendent will conduct a similar discussion. Third, the best qualified reporter from each of our four divisions will meet with the assistant superintendent and make final, top-level, "more people" plans for the school and for Church School Night.

Plan (B): *"more effectively."* By a similar process, the director of Christian education and the committee on leadership education will conduct discussions among teachers and other leaders concerned with program improvement. This need not be limited to formal teaching, but may include such activities as study (by members), evangelism, worship, service, fellowship, enlisting participation by workers not engaged in Plan (A).

Ostensibly we are preparing for Church School Night, but actually this device, incorporating the "seven favorable winds," should call forth the necessary effort, organization, and individual and group study to better every element of our church school program and lift it to a new peak of effectiveness. Although the improvement resulting from these discussions on various levels will first be felt during the nearly six months of preparation, officially a new period of educational development will begin with Church School Night.

October Church School Night, then, may unfold in one of two ways: Several carefully selected speakers, basing their messages on the previous work of the discussion groups, may present a comprehensive plan to reach *"more people"* and to teach them *"more effectively."* Or, Plans (A) and (B) may be mimeographed and distributed at the tables, and a special speaker may be engaged for an address designed to inspire the workers to take these plans back to their groups, the "grass roots" from which the plans sprung, and make this the biggest, most effective year in our experience.

The carefully planned and executed Church School Night at Mount Vernon Place Church is meeting a need for general training, fellowship, and consecration of leaders.

Idea Forum

Keeping in Touch

By DAVID J. WYNNE

THERE is in operation in this church a neighborhood area plan, the purpose of which is to keep the church a close fellowship of friends and neighbors as it continues its rapid rate of growth. The constituency of the church has been divided into a number of neighborhood areas, each under the surveillance of one couple within the area who have been designated area representatives.

It is the duty of these area representatives to act as liaison officers between the constituents of the church residing in their area and the ministers. In a real sense they are representatives of the ministers in the area as they visit and become acquainted.

Although it is the responsibility of all the members of the church to report such items as sickness and deaths in the parish, the area representatives have a special responsibility in that regard. At times, too, the area representatives are called upon to impart information that the ministers seek to take into the homes of the parish. Through these area representatives, the ministers hope to keep in close touch with every home.

As each new family unites with the church they are assigned to a neighborhood area and the area representatives are notified of their presence. As these areas grow they are divided in order to keep them the size best fitted for their purpose. Through this area plan we hope to keep the Baldwin Community Church the friendly church it should be.

Dedication of Homes

By CORNELIUS WITT

DURING the Palm Sunday and Easter season young married couples have been having their homes dedicated in Memphis. Pastors mimeograph the services from the Book of Worship, and use hymns such as "Bless the four corners of this house" (433), "Blest be the tie that binds" (416), "God make my life a little light" (450), "Saviour teach me, day by day" (449), "Happy the home when God is there" (428) and similar hymns of "the Christian home and family" and "hymns for children" section of *The Methodist Hymnal.* A framed copy of "Bless This House, O Lord We Pray," is usually given the couple with date of dedication indicated on the copy.

What Church Records to Keep

By J. HUGH CUMMINGS

A pastor offers his ideas on records essential to administrative efficiency of a local church.

IF THE CHURCH work is to be effectively administered, there must be accurate records of all transactions. This is an accepted administrative principle, whether it be in the administration of the church, in education, or in business. In denominations where there are frequent changes of pastorates, keeping complete records is especially important in order that a continuing church program may be carried on effectively.

No particular ability is needed to keep church records. The most important thing is that the administrator knows what records are needed for effective church administration, and that these be accurate and complete. Unless essential and desirable information is recorded accurately and completely, personal embarrassment and administrative inefficiency will result.

Often, however, the necessity for adequate and accurate records is not recognized by the pastor-administrator, and unfortunately laxity in keeping them is all too frequent.

Negligence on the part of ministers in keeping, or having kept, complete church records may be attributed to three possible reasons. They are (1) the minister's organization and use of his time; (2) the minister's attitude toward the continuing work of the church; and (3) the minister's concept of the administrative task.

1. With the many demands upon the minister for church work and community life, the problem of the use of his time presents a serious threat to maintenance of adequate and accurate records. Most of the problem of the lack of time to keep church records is due to the minister's poor work habits and his failure to budget time; and though increased demands are made upon the minister, many are pressed to keep the records of the church in order without additional help.

Most pastors, however, whose church duties are so unusually heavy are probably serving churches that can afford to employ a church secretary either on a full-time or part-time basis. It is estimated that one-half to one hour of work a week will keep the average church records up to date; that is, if the predecessor has passed on to his successor complete records.

The use of laymen to keep church records is one means introduced by pastors who are serving churches that cannot afford a paid secretary. In any case, the minister is responsible for the direction of keeping church records and should see that they are in order. There are some records, however, such as minutes of board and committee meetings, for which laymen are completely responsible.

2. The tendency on the part of an individual pastor to think only in terms of his own pastorate rather than the continuing work of the church he is serving has seriously affected good church administration through the transmitting of incomplete records. Frequently a limited and selfish attitude of the ongoing work of the church is caused by a minister's becoming involved in difficult situations and desiring to move away from his problem. He forgets, however, that even though he moves, the problems are still there, and that he may find someone else's problems in a new church.

The prevalence of this attitude in the Christian ministry is disheartening. There should be a closer relationship between Christian ministers and a great concern for the work of the church, regardless of changes in pastorates.

3. The minister's concept of church administration is another factor that has led pastors to be indifferent in keeping adequate and accurate records. Such a concept usually takes the form of a failure on the part of pastors to see the significance of the place good administration and the use of records play in effectively carrying on the work of the local church. Frequently ministers will state that their business is "people and not church records," and thus overlook the fact that records can better help them to serve the people.

This type of attitude not only shows a lack of an awareness of the desirability and need of records, but falsely places the use of records as an end rather than a means. Such an interpretation can seriously affect the minister's effectiveness and limit his opportunity for service. While it is true that keeping and using church records is only one phase of the total work of the minister, it should be considered invaluable.

What records should be kept in the administration of the church? They may differ somewhat in the various denominations, but all local churches should have the following information in whatever modified form the individual denomination may require. Most denominational publishing companies print record books and material which may be used in keeping many of these suggested records.

Official membership record. If any record should be kept, it should be the official church membership record. It is vitally important that the names of the members of the church be listed if effective work is to be done with the people. The official membership record is the very minimum need for church administration.[1]

J. Hugh Cummings is pastor of First Methodist Church, Williamstown, W. Va. This article embodies some of the results of his doctoral project at Iliff School of Theology.

[1] "The Official Membership and Church Record" of The Methodist Church is a complete one-volume record of church membership containing forms for the following: Record of Baptisms, Record of Preparatory Membership, Official Record of Full Membership, Roll of Full Membership, Record of Marriages, Record of Deaths of Members, Annual Summary, and Historical Record. Prices and descriptions of the record system may be obtained from The Methodist Publishing House serving you. —Ed.

The different denominations have different practices concerning the keeping of this record. In some a designated officer, such as a clerk, may keep the record; in others, the pastor must assume this responsibility.

The roll of membership should give the full name of each person, the date of his admission into membership, and the manner of admission. If the person is received by certificate of transfer, the name and address of the church that granted the letter should be indicated. [No provision for this information is made in the Methodist record system. —Ed.] The record should also show any change in name (for example, when a young woman marries). Termination of membership should be clearly indicated, whether it be by death, certificate of transfer, or withdrawal.

Record of baptism.[1] This list should include the full names of all persons receiving baptism, with the date of each ceremony and the name of the minister who officiated. Where infant baptism is given, not only the above information should be recorded, but also the date and place of birth and the names of the parents.

The record of infant baptism is important in church administration. It may also be valuable in providing certificates of birth where they are not available from civil sources. Often a baptismal certificate can be used in making application for life insurance, a passport, or in any of the many cases where proof of birth is required.

Record of marriages.[1] This is another record that should be a part of the permanent files of the local church. The couples who come to a particular church for marriage, in most cases, should be considered as a part of the responsibility of that church. To have these names recorded is most useful in pastoral care. The record of marriages is also a legal protection for the couples who are married. In some states such a list is required by law.

Without fail this record should be kept and left in complete form in the continuing work of the church. Such information as the full names of those married, the date and place of ceremony, and the officiating clergyman should be recorded here.

Record of funerals.[1] The ministerial responsibility to the bereaved does not stop with the funeral, for pastoral care is needed for weeks, months, and sometimes even years. Also, the fact that the bereaved turn for help to one certain church at the time of death is a strong indication that that church has a responsibility for their pastoral care, whether or not they are members. Thus, the record of funerals, in addition to being a permanent record, provides information which is important in pastoral care.

This record is particularly important for an incoming pastor, as he will be handicapped without it. The record of funerals should include the name of the deceased and date of the funeral, and the officiating minister's name.

Record of preparatory members.[1] In churches where preparatory membership is held, a record of the names of each person should be kept. Other information such as the date of baptism, date received as preparatory member and date he becomes full member, any transfer to another church, or removal from the roll should also be entered.

History of the church.[1] An accurate and complete history of the local church is invaluable. Such a history needs to be brought up to date annually. It should include a record of the pastors and their terms of service; a list of all memorial gifts; and yearly statistical reports.

Membership directory.[1] Each church should keep a directory in which the residences of all the members may be found. This directory is in addition to the permanent official church membership record. It is the "working list" of the church office. It may be a simple list or a card index. The card index is usually preferred as information concerning each member may be kept on his card. [In the Methodist Official Membership Record system there is a card entitled "Individual Membership Record Card," 15 cents a dozen, $1.00 a hundred.—Ed.] The cards of membership duplicate the entries in the permanent record and include other relevant facts. It is important that the addresses are kept up to date and accurate. The file is usually arranged in alphabetical order.

Constituency roll. A constituency list or card index file containing the names and addresses of all persons who are not members of the church, but for whom the local church has a responsibility ought also to be kept and used as a part of the church office. ["Constituency Roll Cards" for the Methodist System are 15 cents a dozen, $1.00 a hundred.—Ed.] The pastor needs to have names and addresses of constituents so that he can give pastoral care to them as he does his church membership. Here again the card file is suggested in order that relevant information may be recorded on each card. One card for each family is sufficient. Many church offices do not have a separate constituency roll, but incorporate it in the geographical list, which is discussed later.

Prospect list.[2] A constituency roll does not necessarily constitute a list of prospective members. Therefore, it is very helpful to have such a list or card file. This record is most valuable in the administration of the evangelistic work of the church. Whereas the constituency list is recorded by families, the prospect file should be listed by individuals and include addresses and pertinent information.

The names of the prospective members should be arranged chronologically. Each prospect should be listed under the month or week when it would be wise to contact him concerning church membership. This system works better in this instance because follow-up calls are usually necessary. Such a plan is successfully used by insurance agents.

Geographical list.[3] For pastoral calling, the pastor should have a list or card file of the members and constituents arranged in geographical order. Such a list is useful for systematic calling and it can save a great deal of time. The names of the membership and constituency should be listed by families and grouped according to the geographical area in which they live.

Some ministers prefer to have this "street" list in compact booklet form which can be carried in a pocket. Others prefer a card file with a single card for each family which contains the names of various persons in each household and other data concerning them. This file is kept in the church office with the pastor using it for constant reference and perhaps carrying sections of it pertaining to the area that he desires to visit.

Mailing list.[2] A mailing list of the resident and non-resident members and constituents is important for the administration of the church. Letters, literature, church newspapers, and other promotional material will need to be sent to the church people. This list may be transcribed from the membership directory and constituency list.

To avoid needless postage expense, the mailing list should have the addresses by households rather than by individuals. However, where there is a lone person or where only one member of a family is a member or constituent this person should be addressed individually. If the church office is equipped with an addressing machine, this list will suffice and no further mailing list should be needed.

Official church papers. The church property deeds and other official church papers are a vital part of the records of

[2] No special forms available.—Ed.

[3] "Geographical Roll Card No. 208," 15 cents a dozen; $1.00 a hundred.—Ed.

the church and are needed for effective church administration. In order to avoid possible litigation it is important that these records are in complete form.

While these records may not be kept at the church office, the church administrator should know where they are located so that he might have access to them and know that they are in good order. It is especially important that an incoming pastor should know where the official church papers are to be found.

[All matters pertaining to church property, deeds, and other official church papers are to be recorded on the Report of Trustees. This report is made annually to the fourth quarterly conference. The form (No. QC-64, Report of Trustees) is a part of the Official Quarterly Conference Record System. —Ed.]

List of boards and committees. [QC-53 Quarterly Conference Roll and Attendance Record.—Ed.] Boards and committees are very important in the organization and administration of church work, as no pastor can ever do all of the work of the organization himself. It is, therefore, essential for good administration that a list of the officers and members of the various boards and committees of the church be kept. In order that the members of these boards and committees may be contacted quickly and easily, it is advisable to include addresses and telephone numbers in this list.

Master list of organizations.[2] A complete list of all organizations, together with the names of their officers, is also essential memoranda for the ongoing work of the local church. The various organizations are a vital part of the church life and no pastor-administrator can give the type of leadership needed unless he has quick access to such a list.

In the case of the church school, this master list will include not only the list of the general and class officers, but also a complete list of the teachers and substitute teachers. Here again, as in the list of the members of the boards and committees, it is advisable to have the addresses and telephone numbers recorded.

While the secretary's records of the various organizations and also of the boards and committees of the local church are not usually kept in the office, let us note here they are a part of over-all records of the church.

It is important that secretaries keep accurate minutes of business transacted. The minister should have copies of the minutes of the different meetings to keep in touch with the happenings. The church school records may also be noted here as a portion of the total records and memoranda that are essential for good administration.

List of convalescents and shut-ins.[2] Ministerial work which neglects to give pastoral care to the convalescents and shut-ins is proof of the minister's failure to accept one of his important responsibilities. A thoughtful pastor has an up-to-date list of these people always available.

File of church publications. A list of the bulletins, newspapers, and other publications of the local church should be preserved as a part of the records of the church. It serves in the capacity of a history of the weekly and monthly church activities and is useful in church planning.

File of church correspondence. The keeping of a file of all pertinent correspondence is essential for good administration. Copies of form letters sent to the membership at Christmas or Easter, during financial campaigns, and for other occasions should be retained for the records.

List of students away at school. The church has a responsibility for youth who are out of the community attending school. Such youth need contact with the church because during this period many drift away from it. A list of the names and addresses of these students is help both to the pastor and church congregation to keep in friendly touch with absent young people. In times when young men and women of the church are in the armed forces it is also important that a similar list of their names be available.

Financial records. Although most financial records are kept by laymen, nevertheless, it is the responsibility of the pastor-administrator to see that these records are kept as accurately as those of a business firm.

The minister should have regular conferences with the treasurer and financial secretary, so that he may check on the work that is being done, and so that he will have a familiarity with the financial condition of the local church. A copy of the current budget should be kept in the church office for constant reference. It is also well to have budgets of past years available as reference for future planning. [In the Methodist Official Financial Record System, forms are available for every type of church. For prices write The Methodist Publishing House serving you.—Ed.]

List of needy persons assisted by the church. The church must serve all people regardless of their economic standing. Where economic aid is necessary, the local church should assist. Many churches supply such assistance at various times throughout the year, especially at Thanksgiving and Christmas.

A confidential list of worthy people who need and/or have been given such assistance by the church is a beneficial record. It is especially useful when there is a change of pastors, since frequently new pastors are plagued by people seeking help. This information would be useful to help him determine those who are worthy.

A parish map. A map showing the geographical location of the members and constituents of the local church could greatly aid a minister in his administrative and pastoral work. Such a map would be of benefit in helping the pastor locate the homes of his parishioners. It would also serve as a visual aid to show the pastor where his responsibility lies. Sociologically speaking, there are many benefits derived in having a parish map for church use.

This kind of a map may be made by obtaining a map of the city or community and placing on it a pin or small ink spot designating the residence of each member or family. Different colored pins or ink may be used to represent members and constituents.

A more complete discussion of this type of map may be found in Murray H. Leiffer, *The Effective City Church*, page 149 (Abingdon Press, $2.75).

Other memoranda that should be kept include a schedule of stated meetings: Sunday, weekday, monthly, quarterly, annually; a list of special days observed by the local church; and a list of subscribers to denominational church magazines.

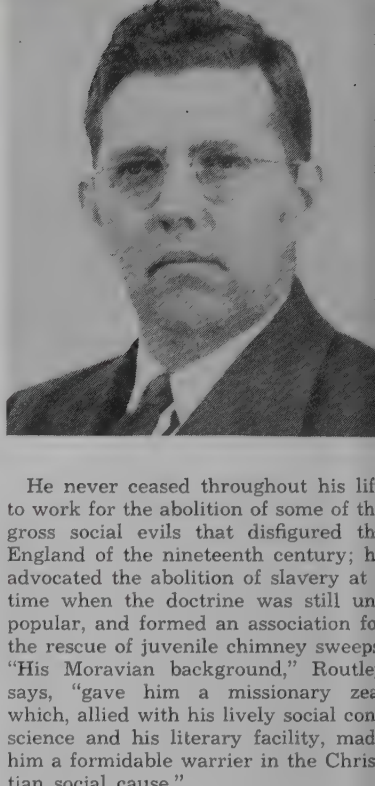
When there is a change in pastorates, there is additional information that should be left the successor to assist him to avoid needless embarrassment and inefficiency of church operation. Since there is a high frequency of moves in many denominations, the importance of leaving such information cannot be exaggerated.

It is suggested that the following information be left by a predecessor for his successor: a list of seriously ill and immediately bereaved; a map of the city or community; a sample bulletin; a statement of objectives and activities of church organizations; list of church and community activities of predecessor; list of special activities which the predecessor found unsatisfactory and a statement of causes of failure; and a list of potential leaders not currently serving as officers. In giving such information the minister should refrain from expressing undue prejudice against certain persons of the church, and make it as objective as possible.

Hymns of James Montgomery

By JOHN H. JOHANSEN

A study of the hymn writer who ranks only under Isaac Watts and Charles Wesley for the number and quality of his hymns still in use today.



FRIENDLY argument ebbs and flows among hymnologists upon the relative merits of Isaac Watts and Charles Wesley as writers of hymns. Let the debate continue. We cannot decide who stands first in the hierarchy; but we can be certain of this, that whichever of these two stands first and second, the third place goes to James Montgomery, Moravian poet and hymn writer, the centennial of whose death came on the last day of April in this year.

Writing towards the end of the last century, Canon Ellerton, the learned and gentle author of many well-known hymns, spoke thus of James Montgomery: He was "our first hymnologist; the first Englishman who collected and criticized hymns, and who made people that had lost all recollection of ancient models understand something of what a hymn meant, and what it ought to be" (quoted by John Telford in *The New Methodist Hymnbook Illustrated,* Epworth Press, p. 87).

Garrett Horder "said of Montgomery's hymns that 'for variety, clearness, strength, suitability of form to subject they have rarely, if ever, been excelled' " (quoted by H. A. L. Jefferson, *Hymns in Christian Worship,* Macmillan Co., $3.50, p. 84).

And Bernard Manning, in his authoritative work *The Hymns of Wesley and Watts,* declares that "The more Montgomery is read the more his solid merit appears. It is a merit that is easily missed, for it has no showiness to recomend it." The quality of Montgomery's hymns is confirmed by the large percentage that have endured, and found inclusion in all modern hymnals.

John H. Johansen is pastor of Christ Moravian Church, Winston-Salem, N. C., and an instructor in the department of Religion at Salem College.

Early Years

In order to appreciate the work he did, we must know a little concerning the man himself. Montgomery, who was born in 1771 and lived to be eighty-three years old, was destined for the Moravian ministry, but this destiny was not fulfilled.

He received his early education at the boys' school in Fulneck, the chief Moravian settlement in England, and it was while he was here at school that his parents died, in 1783, on the island of Barbados in the West Indies, to which they had gone as missionaries.

When he was sixteen years old, James was apprenticed to a grocer, but he ran away from him two years later and became a shopboy at Wath in Yorkshire. He was already writing poetry and in 1790 went to London to see a Mr. Harrison about having the poetry published. This Mr. Harrison refused to do, but he did engage Montgomery as a shopman and from this time forth he was engaged in newspaper work.

In 1792 Montgomery became assistant to the editor of the *Sheffield Register,* and two years later he secured the paper for himself. He changed its name to the *Sheffield Iris,* and continued to edit and publish it until July, 1825.

Montgomery was a man of fearless political views, which were not always acceptable to the government of the day; twice he was fined and imprisoned for his liberal pronouncements in the paper he edited. It is to these imprisonments that we are indebted for some of his best hymns. It appears he could "sing the Lord's song in a strange land!"

Montgomery lectured in various places on poetry, notably at the Royal Institution, London, in 1830-31, and he was in demand for many religious gatherings, particularly those of missionary organizations and the Bible Society.

He never ceased throughout his lif to work for the abolition of some of th gross social evils that disfigured th England of the nineteenth century; h advocated the abolition of slavery at time when the doctrine was still un popular, and formed an association fo the rescue of juvenile chimney sweep "His Moravian background," Routle says, "gave him a missionary zea which, allied with his lively social con science and his literary facility, mad him a formidable warrier in the Chris tian social cause."

Montgomery was forty-three year old when he made a public professio of faith, coming back to the little churc of his boyhood. Like William Cowpe to whom he has been likened, he wa never married. He certainly knew muc of "the changes and chances of thi mortal life," for eventually the govern ment which had imprisoned him gav him a literary pension of two hundre pounds a year!

For nearly half a century he enriche the hymnody of the Church, and mu certainly merit a place with the grea est of English hymn writers.

The Missionary Hymns

Montgomery is known by a numb of fine missionary hymns. What can b more triumphant than the hymn God's victory, "Hark! the song of Jub lee"?

Hark! the song of Jubilee,
Loud as mighty thunder's roar,
Or the fulness of the sea,
When it breaks upon the shore;
Hallelujah! for the Lord
God omnipotent shall reign:
Hallelujah! Let the word
Echo round the earth and ma

This is a hymn "which any congreg tion will find an excellent antidote

he flagging faith and nerveless des-
airs of these difficult days." Two other
ine missionary hymns are "O Spirit of
he living God," and "Lift up your
eads, ye gates of brass."

It should be noted that all these mis-
ionary hymns have in common one
reat quality; they all emphasize the
ingship of God and of his Christ.
Montgomery never felt that mission-
ry work was man's work. He always
aw it as God acting through men, and
he spirit of his hymns is always "Not
nto us, O Lord, not unto us, but unto
Thy name be the glory." He stressed
he monarchy of God more than the
rotherhood of man, feeling that the
rotherhood would follow from the
ingship, and not vice versa.

Public Worship

Montgomery has not left us many
ymns of pure adoration, but he has
eft us several that deal very happily
with public worship. In all of them we
ote a vital conception of the local
hurch as a gathered community in
onstant touch with the church tri-
mphant. One of these hymns which
leserves to be better known is "Sing
we the song of those who stand." There
ould scarcely be a more fitting open-
ng than this to a service of public wor-
hip.

The first verse gathers the universal
hurch militant together in an act of
raise, and the whole hymn is based on
he idea, which is thoroughly scriptural:
hat that which binds the world-wide
Church and the Church in heaven in
ne family is their common praise of
Christ. It begins thus:

Sing we the song of those who stand
Around the eternal throne,
Of every kindred, clime, and land,
A multitude unknown.

Better known and distinctly popular
s "Stand up and bless the Lord." This
s the nearest Montgomery comes to a
single hymn of praise. His invincible
elief in the gathered Church which
alls people out of the world to a higher,
upernatural life in Christ, is expressed
t the very beginning:

Stand up, and bless the Lord,
Ye people of His choice;
Stand up, and bless the Lord your God
With heart and soul and voice.

And what could be a better vehicle of
he people's praise than this verse:

God is our strength and song,
And His salvation ours;
Then be His love in Christ proclaimed
With all our ransomed pow'rs.

Other hymns in this category are "Command Thy blessing from above," and "To Thy temple I repair." This latter hymn is unique in expounding the several acts of a service and directing the singer's thought upon their significance. Perhaps this is one of those hymns which are more appropriate to private devotion than to public worship. The last verse is a typical Montgomery finish:

From Thy house when I return,
May my heart within me burn;
And at evening let me say,
I have walked with God to-day.

It should be noted in connection with these hymns of public worship that Montgomery wrote a number of hymns for special occasions. There is one in common use for the laying of a cornerstone, one for ordinands, one for the installation of a minister, and one for the reception of a new church member.

Prayer

Montgomery has left us two hymns upon prayer, both of which have unmistakable marks of greatness. "Lord, teach us how to pray aright" should not be absent from any hymnal, though many nowadays prefer the next hymn to which we shall refer. In this hymn is given a compendium of spiritual instruction in the form of a series of petitions.

Lord, teach us how to pray aright
With reverence and with fear;
Though dust and ashes in Thy sight,
We may, we must draw near.

Burdened with guilt, convinced of sin,
In weakness, want, and woe,
Fightings without and fears within,
Lord, whither shall we go?

"To anyone," Routley says, "who sees the Christian Faith as rich and humbling Truth, the omission of this passionate, glowing hymn from modern hymnals is an amputation. For once the gentle Montgomery has gone too far, and insults breezy modern Christianity by telling it to weep, and debases it by calling the righteousness of modern man dust and ashes. So we delete it. No wonder our piety is poor and our devotion arid."

The twin brother to this hymn is "Prayer is the soul's sincere desire," and the two hymns were first published in a leaflet in 1818. Where the former hymn is passionate, this is didactic; where the former is rugged, this is smooth. The Christian world has claimed this second hymn on prayer and has used it in public worship until it has become a classic which is assured a permanent place. We quote the first and last stanzas:

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod:
Lord, teach us how to pray!

Montgomery has given the church of our day one of the greatest hymns on the Incarnation ever written. "Angels from the realms of glory," is universally known and loved, and appeared in the columns of the *Sheffield Iris* on December 24, 1816, under the heading "Nativity." It was composed of five stanzas, usually reduced in present-day hymnals to four, omitting the verse beginning,

Sinners, wrung with true repentance,
Doomed for guilt to endless pains. . . .

After being republished in Thomas Cotterill's *Selections* in 1819, it was subjected to several minor revisions by Montgomery himself, given the new title, "Good Tidings of Great Joy to All People," and published in the author's *Christian Psalmist,* 1825, and his *Original Hymns,* 1853.

Duffield has said of this hymn that "For comprehensiveness, appropriateness of expression, force and elevation of sentiment, it may challenge comparison with any hymn that was ever written, in any language or country."

On one other theme the hymns of James Montgomery are outstanding. His favorite theme is the Cross. The comment of Addison concerning early Moravian hymnology applies also to the hymns of Montgomery: "The chief burden of the hymns was Ecce Homo." This can be seen in the hymn for Maundy Thursday:

According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

It is also shown in his great hymn for Good Friday:

Go to dark Gethsemane,
Ye that feel the tempter's power;
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from his griefs away,
Learn of Him to pray.

Another Holy Week hymn expressing

this fact of the Christian faith is the following:

In the hour of trial,
Jesus, plead for me;
Lest by base denial,
I depart from Thee.
When Thou see'st me waver,
With a look recall;
Not for fear or favor
Suffer me to fall.

Triumph Over Death

Another of Montgomery's hymns which must be mentioned is "Forever with the Lord!" It may not be an exaggeration to say it is a hymn which is a model of what any hymn dealing with death should be—sincere, restrained, an expression of living faith, not dimmed or entangled by a clutter of elaborate imagery, or points of theological dispute. It is too bad that the last verse, as Montgomery wrote the hymn, is now omitted from most hymnals. It is truly triumphant, with its third line in the author's best tradition of long monosyllables:

The trump of final doom
Will speak the self-same word,
And heaven's voice thunder through the tomb,
"For ever with the Lord!"
. . . . . .
That resurrection—word,
That shout of victory,
Once more, "For ever with the Lord,"
Amen, so let it be.

We can understand why this hymn of Montgomery's has found universal favor. It reaches to the core of a simple, sincere feeling in contemplation of the future life. In no field of religious thought is the need for simple and clear restatement more urgent than in relation to this subject.

These hymns, and others such as "The Lord is my Shepherd," "Thy law is perfect, Lord of light," "Come to Calvary's holy mountain," "Pour out Thy Spirit from on high," "Holy, holy, holy Lord," "Oh! where shall rest be found?" and "Work while it is today," give us some idea of what a debt the Christian world owes to this man who "passed through storm and tempest, through privation and struggle, to the peaceful haven of his later years."

Few hymn writers are there of whom it can be said that a hundred years after their death thirty of their hymns are in use—in relation to the total hymns written, a higher percentage than applies to Watts or Wesley. Few hymn writers have deserved as well of our hymn singing congregations; none have deserved better.

Liturgical Question Box

Conducted by R. P. MARSHALL

Interest in Ceremony

QUESTION: *Will you explain why we are becoming more interested in ceremony in the church?*

ANSWER: The reason is found in a growing interest in church history. Those who study the customs of the early church find that certain practices were common and, while not essential to the message of the church, seemed to help to teach children and older people some of the distinctive doctrines. Thus all ceremonies that add to genuine reverence help to hold up the idea of the need for reverent worship.

Ceremonies can be multiplied out of all proportion to their value, but used sensibly can add much to our worship.

No Fixed Rules

QUESTION: *Are there fixed rules for the use of candles, vestments, and paraments in The Methodist Church?*

ANSWER: There are no rules about these things in our denomination. Few liturgical churches have fixed rules about many ceremonies, but in most there are certain ways which have become common.

The best rule is common sense added to a spirit of reverence. It is common sense to have some child light the altar candles, rather than to let the janitor perform that function. But it is not a matter of doctrine! It is common sense to wear vestments if such will do away with embarrassment on the part of those who do not wish to join in the usual dress-up parade of varicolored clothes and hats.

The Minister's Badge

QUESTION: *Your recent column in reference to the use of the stole prompts me to ask if you would refer me to a source book on the subject, or, through your column, suggest the acceptable use of the stole according to the church year.* (Colorado)

ANSWER: For more information regarding the use of the stole consult *Christian Worship* by George Hedley (Macmillan Co., $4.50) and, if you can borrow a copy, the very old *Manuale Clericorum* by Lee (which was one of the very first English manuals on worship, published in 1874). The latter gives the most detailed statement on the use of the stole that I have seen. For fear that most of my readers will not have access to this book, I quote a portion of Lee's material:

"The Stole is spoken of under the name of *Orarium*, as early as the Council of Laodicea. It was properly mad originally of white linen, afterwards was made of silk of stuff, and enriche with embroidery or even jewels. Th ends are slightly widened to admit an embroidered cross and terminate i a fringe. There should also be a cro in the middle. . . . The stole will be the same color and material as the ves ment of the day."

There is much more which I do n have space to quote. It is sufficient say that the stole is properly the badg of the minister, not the priest, and oug to be worn by all Christian ministe Indeed, it is often called the "preachi stole."

As Lee stated, it should be of a col to harmonize with the paraments, hangings, of altar and other furnitur Thus, in Lent, it would be purple; Easter season, white; Trinity, gree Advent, purple; Christmas, white. you do not change colors according the season, it should remain the sam as the color chosen for the paraments

The color is not too important, exce as an aid to the teaching of the Chri tian year. Many ministers stick to t white stole, and some wear red, whi is properly the color for Pentecost.

Order of St. Luke

QUESTION: *What is the Order of St. Luke?*

ANSWER: The Order of St. Luke is organization of Methodist ministe seminarians, and lay persons. It is o seven years old, but now has membe all over the United States and in seve foreign countries. The Order does actively solicit members and those w belong are those who have taken t effort to seek out the Order of their o accord.

The Order of St. Luke has no offic backing from The Methodist Chur but numbers among its members ma well-known figures in the church. rules demand nothing more than performance of ordinary Metho practices of regular daily private de tions, emphasis upon correct und standing of worship principles, and regard for the sacraments. It has b accused of being "high church," but term does not apply in its original se The members are careful to obse customs which are sanctioned by Me odist usage, and in general are m than ordinarily interested in study the history of the liturgy.

The Fountain

Condemned Man Speaks

To understand the evil of one man is to understand the evil of all men. For evil has but one root, but one cause, but one purpose. If they hope to survive, men of good will must learn this lesson soon and well: Evil seeks but the opportunity and the means to destroy itself; only when frustrated and denied its birthright does it turn with savage violence against its tormentors.

—Caryl Chessman, in *Cell 2455, Death Row* (Prentice-Hall)

Rural Ministry

If churches are to live and are to bring a vital service to their rural constituency, if programs are to be developed that will best meet the needs of all ages within the community, pastors will need to know their communities. To study the history, activities, structure, and purpose of the community will open the doors to a more useful and understanding ministry.

—Calvin Schnucker, in *How to Plan the Rural Church Program* (Westminster Press) Submitted by William E. Coates, Evansville, Ind.

Blessing?

One summer day, several leaders of the 1952 Conference conducted by the International Fellowship of Evangelical Students at Jugenheim near Darmstadt, Germany, were discussing music. In the course of the conversation, I said that for me there is in the music used in evangelical work much that is trite, sentimental, and even vulgar. But, I went on, I had come to the conclusion that to condemn it would be wrong, because it is apparently a source of blessing to many, who, innocent of any real music appreciation, are helped by it. In short, I had determined not to be a musical snob, even though to a cultivated taste much that was played and sung in conjunction with the presentation of the Gospel was aesthetically disagreeable. Immediately there came a challenge from a distinguished leader of British evangelicalism. 'My dear fellow,' he exclaimed, 'you mustn't say that! Don't you see you are saying that the end justifies the means, and that is positively wrong?'

Was my British friend right? . . .

—Frank E. Gaebelein, in *The Pattern of God's Truth* (Oxford University Press)

Work Is a Response

Not all human effort is genuine work, and not all work is fitted to be Christian response to God's call. No doubt the Word of God can come to man in any life situation. But work that can serve as a worthy response of man to God must be an authentic expression of faith and love. It must be directed, first of all, to the satisfaction of real needs.

—Robert L. Calhoun, in *Work and Vocation;* ed. by John Oliver Nelson (Harper & Brothers)

Antics

There are some ministers . . . who have a bad habit of pacing about in the pulpit and stamping their feet to emphasize points in the sermon. This mannerism is likely to give hearers the impression of undisciplined, restless energy and of bad temper. There is no need to pace about. If the minister is sure of his message, let him stand up like a man and deliver it without stamping his feet in peevish petulance or pacing about like a caged animal in a zoo.

—Edward K. Ziegler, in *Rural Preaching* (Fleming H. Revell Co.)

A Pastoral Prayer

O Thou Supreme Deity who art called by many names in many tongues, we bow our heads in humility and pray to Thee. Well do we know thy name to be in glory far too great for our stammering speech. Hear the words of our souls rather than those of our lips.

O Thou who art Creative Power, hear our prayer—by the death of winter, by the new life of spring, hear our prayer; by the growth of summer and by the ingathering of autumn, O Divine Power, hear our prayer. In thy might the blades of grass rise and the sun does its successive journeys run. In thy grace do the stars shine and the little children smile. All the ages and the fleeing seconds are of thy will; O Creative Power, hear our prayer.

And to Thee, O Jesus, Son of God, we raise this invocation:

Thou living, lifting, loving Christ! Master of the waves of Galilee, still the storm in our soul's sea. Let us hear again "Let not your heart be troubled, neither let it be afraid." We run to meet Thee where the stone is rolled away from all death—and from our hearts; O Christ, Son of God, hear our prayer.

Spirit Holy, let thy light cast out all shadow in the habitation of thy people. Ascend the throne of our temple, O come and dwell therein.

Creative Power—Jesus Saviour, Spirit Holy, blessed Trinity—brood over us, cleansing, redeeming, healing as we wait, as we worship, as we give, as we love. Amen.

—Charles F. Murphy, Cincinnati, Ohio

At Home

We need a sense of vocation in our work. This is a large undertaking, and the major part of it must be accomplished at home. Let the family find the meaning of its common task around the family altar. What lies outside and beyond consists in letting the domestic health reflect and make real God's family of all mankind. When the wholeness of the human race becomes real through the single family and when the real vocation of the latter envisages all society as a community of common concern under a common God, then alone can the family achieve its end and life take on its deepest meaning.

—Nels F. S. Ferre, in *Strengthening the Spiritual Life* (Harper & Brothers)

Recent Books on Pastoral Care

Reviewed by CARROLL A. WISE

PUBLISHERS are still busy printing books of a psychological nature, and indications are that they will do so for some time to come. For man has discovered himself as a psychological creature, and he has found an inner world of such depth, complexity, and fascination that his curiosity is whetted even though the insights which he is seeking involve pain.

We pastors might well ponder the fact that in a generation when so many scientists broke from the conventional forms of religious life, they themselves turned a strong spotlight on man's inner world in an attempt to answer some of the same questions with which religion has wrestled. But let us get to the books.

Following Kinsey come still others. A theologian, W. Norman Pittenger, has given us *The Christian View of Sexual Behavior.* The author, a professor in an Episcopal theological seminary, presents a fine expression of the sacramental view of sex. In this view sexual union is taken as an analogue of the union of the creature with its Creator.

A new edition of Leslie Weatherhead's *Psychology, Religion and Healing* comes to us marked "revised." Neither the jacket nor the introduction tell us in what ways it was revised, and a careful checking of table of contents and numerous sections does not reveal the revisions. In the book Weatherhead surveys spiritual healing of various aspects of modern psychology (though here his knowledge seems to end with the era of Freud, Jung, and Adler) and then offers his own insights into the relation of religious faith to psychological processes and healing. A reading of this work should be stimulating to any pastor.

For the time when many of our young people are graduating from high school and many pastors are busy counseling with youth on educational and vocational problems, we find a very appropriate study in *After High School What?* Written by Ralph F. Berdie, the director of the student counseling bureau of the University of Minnesota, this is a study of 25,000 high school students in regard to their plans for college education and their success or failure in achieving their plans. The book contains a wealth of detailed material of interest to any who counsel with high school youth.

For late high school and early college students themselves comes a book which seeks to interpret the emotional adjustments and problems that are experienced by many college students. Written by Paul A. Landis, sociology professor in a college and an author of other books on adolescence and the family, *So This Is College* is a warm, sympathetic portrayal of the problems of college students, much of it in their own words. This book should aid many young persons to understand their experiences and would be a good basis for discussion groups.

Courtship, Engagement, and Marriage by Ernest W. Burgess and Paul Wallin with Gladys Denny Schultz gives us a popular version of previously published work by the first two of the authors, *Engagement and Marriage* (J. B. Lippincott Co., $5.50). It is the result of a study of 1,000 engaged couples and 666 of these after they were married. Much of the material is given in the words of the persons themselves and hence is left open to the interpretation of the reader. It is an interesting portrayal of material which is constantly met in marriage and premarriage counseling.

Written primarily for parents, Christine Beasley's *Democracy in the Home* is a lively discussion of a number of aspects of family life. Parents who are puzzled about what a democratic attitude means in concrete situations will find stimulation here but not cut and dried answers. The chapters would present suitable material for a course or discussion group for parents.

We come now to three books which attempt to give help of specific problems. The first, *Fear Not!* is a book of meditations by the Episcopal bishop of Florida, Henry Irving Louttit. It is devotional and inspirational in its mood and discusses various Christian truths as they apply to the problem of fear.

Another constant problem is alcoho*Management of the Mind* by Edward McGoldrick, Jr., is a description of method of re-education of the alcohol as developed by the author through long experience as head of an institution for alcoholics. The author believe that alcoholism is the result of ignorance and frustration and the cure education. He outlines a "mental die of seventeen points that he believes wi lead to cure if used as he suggests.

Many pastors are called upon counsel with younger people about th management of older people. Perso responsible for decisions effecting th lives of older people often need a gre deal of information and understandi in order to be helpful. *How to He Older People* by Julietta K. Arthur a factual, down-to-earth discussion the practical problems that arise in th life of the older person written in tern which the average reader can unde stand. It also contains a guide on com munity resources which offer help problems of the aged.

From the psychiatric field come se eral works. *A Way to the Soul of t Mentally Ill* by Gertrud Schwing w for this reviewer as inspirational as a religious book he has read for a lo time. In a sense it is a religious bo though not consciously so. It portra the author's capacity to give love psychotic patients, love in the sense genuine motherliness. After readi this book one can understand a lit better some of the emotional realiti involved in the healing miracles Jesus. Would that more people had t genuine gift for giving love in its cur tive, releasing form!

A very large volume is *The Ann Survey of Psychoanalysis* edited John Frosh, *et al.* This is a summary articles published in psychoanaly journals during the year of 1951 alo with summaries of eleven books. It of great value as a reference book current literature in the field.

Long Journey, by Harold Kenn Fink, is a rather unique book in field of psychoanalysis. It is a verba report of the therapeutic interviews a case of psychosexual infantilism. value for the pastor is to give ba ground for understanding the dynan in such afflictions and what is invol in their treatment and cure.

A book intended for use in med schools, *The Initial Interview in Psy atric Practice,* seems admirable for t purpose and could be used to adv tage by adequately trained teacher theological schools in order to m

Carroll A. Wise is professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.

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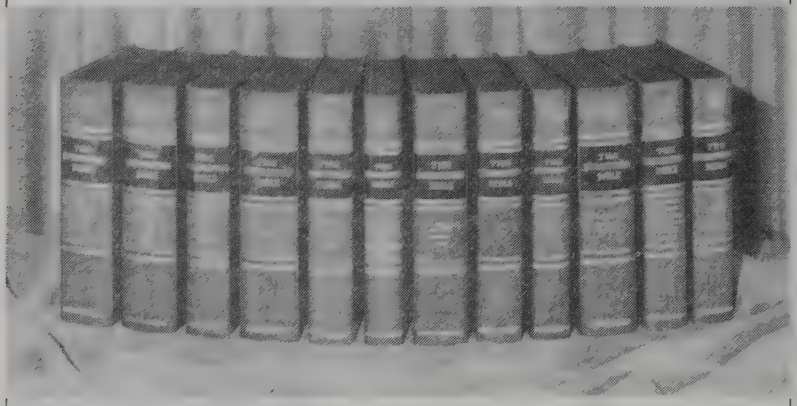

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Books Reviewed

THE CHRISTIAN VIEW OF SEXUAL BE HAVIOR, *by W. Norman Pittenger. Sea bury Press, 71 pp., $1.50*

PSYCHOLOGY, RELIGION AND HEALING, *b Leslie D. Weatherhead (revised ed tion). Abingdon Press, 543 pp., $5.0*

AFTER HIGH SCHOOL WHAT? *by Ralp Berdie. University of Minneso Press, 240 pp., $4.25*

SO THIS IS COLLEGE, *by Paul A. Land McGraw-Hill, 205 pp., $3.75*

COURTSHIP, ENGAGEMENT, AND MARRIAG *by Ernest W. Burgess, Paul Wall with Gladys Denny Schultz. J. Lippincott Co., 444 pp., $4.95*

DEMOCRACY IN THE HOME, *by Christi Beasley. Association Press, 242 p $3.50*

FEAR NOT! *by Henry Irving Lout Seabury Press, 61 pp., $1.75*

MANAGEMENT OF THE MIND, *by Edwc J. McGoldrick, Jr., Houghton Miff Co., 261 pp., $3.00*

HOW TO HELP OLDER PEOPLE, *by Julie K. Arthur. J. B. Lippincott Co., pp., $4.95*

A WAY TO THE SOUL OF THE MENTA ILL, *by Gertrud Schwing. Inter tional Universities Press, 158 $3.00*

THE ANNUAL SURVEY OF PSYCHO ALYSIS, *edited by John Frosh, et International Universities Press, pp., $10.00*

LONG JOURNEY, *by Harold Kenn Fink. Julian Press, 298 pp., $3.95*

THE INITIAL INTERVIEW IN PSYCHIA PRACTICE (with phonograph recor *by Merton Gill, Richard Newman, Frederick Redlich. International U versities Press, 423 pp., $ (records, $4.60 extra)*

OUT OF WEDLOCK, *by Leontine Yo McGraw-Hill, 261 pp., $4.00*

New Interpretation

CHRISTIAN HOPE AND THE SECOND COMING, *by Paul S. Minear. Westminster Press, 220 pp., $3.50*

Reviewed by

ALBERT C. OUTLER

I finished reading *Christian Hope and the Second Coming* on a Saturday night. Next morning in church, for the sermon hymn, we sang Charles Wesley's old familiar "Love divine, all loves excelling" (Number 372 in *The Methodist Hymnal*). The people sang it heartily for we have used it many, many times.

But as we launched into the third and fourth stanzas, it suddenly struck me that these familiar words are actually very strange on the lips of a modern Christian congregation—and I was moved to a wild doubt that many of the people in the church had a very clear notion of the message in the hymn:

Come, Almighty to deliver,
Let us all Thy grace receive;
Suddenly return, and never,
Never more Thy temples leave.
Thee would be always blessing,
Serve Thee as Thy hosts above,
Pray, and praise Thee without ceasing,
Glory in Thy perfect love.

Finish, then, Thy new creation;
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee:
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

What in the world does all *this* mean? Do such notions as the Almighty *coming to deliver,* his *sudden return* or our taking our places in heaven and casting our crowns before Him convey *anything* significant to a Methodist congregation nowadays—most of whom smile at the highway signs on the roads here about ("Jesus Is Coming Soon" etc.), and who scarcely notice the lurid advertisements in the Saturday afternoon papers about the sermons on "Bible Prophecy" to be preached in the tabernacles and "Gospel Lighthouses" on Sunday?

Was Charles Wesley actually a "premillenarian"? Was he a pious poet with a surplus of biblical imagery on his hands which he had to use up? And what about modern Methodists singing about *the coming of the Lord* as though it were a still future event or a "sudden return"? Does this not sound altogether too much like the talk about eschatology and "the second coming" which has bewitched our European Protestant friends and which was kicked around in preparation for Evanston this August? Have we not been warned by our great leaders—some of them bishops and theologians and cathedral preachers—that little or no good can come to us Methodists from any serious attention to such outmoded and nonactivistic ideas? What *are* we to make of the gap between the theological climate of Wesley's hymns and that of today's Methodist churches?

Then, I realized that these musings had been set in motion by Paul Minear's book and I was able to recognize more concretely the great profit I had gained from reading it. Minear is one of the very ablest biblical interpreters in this country, fully abreast of, and responsive to, all the currents of scholarship and culture in modern life. But he is primarily intent upon the recovery and reconstruction of the biblical message for *our* time and circumstances. His first two books have established his general perspective and method of exegesis and interpretation. Now, in this third volume, he tackles the timely theme of the second assembly of the World Council of Churches at Evanston.

The plan of the book is quite simple. In the first "part" Minear analyzes the whole range of the meaning of the term "hope" (and its cognate forms) in the New Testament. He shows that "hope" is not confined to—or even primarily concerned with—*the* future. Instead, it is a quality of confidence and expectation deriving from a present relation to God—in faith and love. The Christian hope is the Christian man's response to God's manifested love in Christ Jesus. It is the practical corollary of the Christian man's faith in God's sovereignty and initiative in the whole of creation and redemption.

The second "part" of the book deals with the "Return of Christ." Here Minear sheds clear light on the Wesley hymn—and *vice versa*—and both illuminate the New Testament doctrine of God's present and future *presence.* The best clue to the whole idea is in the first line of the last stanza of the hymn: "*Finish,* then, *Thy* new creation"! The "coming" or "returning" or "appearing" of Christ are not primarily affairs on the calendar—nor are they concerned with clock time at all. They have to do with the genuinely mysterious ways of grace in which God will complete—and is also *now completing*—the creative and redemptive work He has already begun.

When we pray "Thy Kingdom come . . . for Thine *is* the Kingdom," we are confessing that the fulness of God's righteous rule is thus far tragically unachieved among us—not because it is a simple future event-yet-to-occur, but because it is *even now* the very frame and matrix of our existence, in which our present is forever involved in times past and in times future. Minear explains this by an intensive and fascinating study of a series of biblical "images" which dominated the biblical authors' minds—and which were *not* intended to be understood in any wooden literalism by the reader.

"The clouds of Heaven" have only a casual connection with "thunderheads"! Rather, they constitute an image of "God's sovereign power and majestic glory, moving toward the earth." The image of "nakedness" signifies a state of radical insecurity; "being clothed upon with righteousness" is the image of man's recovery of true faith in God. "The defeat of the dragon" is an apocalyptic image of Christ's breaking the power of evil inhuman life. The image of "earthquakes" has a threefold significance of revelation, revolution, and restoration.

"The power of the keys" is not primarily a power of forgiveness or condemnation, instead it is *the power of Christian freedom,* which *is* God's gift in Christ. The "trumpet" signifies God's declaration of judgment against His rebellious and self-destructive children—and also His mercy toward the faithful. Minear shows how all of these images are related to the New Testament hope of Christ's *parousia.*

This method of seeking out the biblical "images" as guide lines to exegesis is a somewhat new and exciting development in modern biblical study. It is a far cry from the literalism of the fundamentalists, the allegorical method of the ancients, or the moralizing of the modern liberal. It is, one must also insist, a tricky and elusive business. But in the hands of a competent and conscientious scholar it is a wonderfully illuminating and productive approach. This book of Minear's is one of the very best examples of this method in fruitful use that I know.

I cannot quite imagine who will agree with all of Minear's interpretations, either of Christian hope or the Christian expectation of God's consummation of Creation. He has omitted much from the whole round of the Christian ethical tradition; he is too little concerned with the radical differ-

ences between the biblical context of faith and the intellectual climate of modern life—and far too ready to take for granted that the Bible is the *single* source of Christian authority. Thus he tends to neglect or reject some of the tasks of *philosophical* and *moral* theology. He also tends to flatten out Paul's constellation of the theological virtue and reduces them too readily to one—that is, to *faith.* His argument might almost be summed up in the formula "Christian *hope* is Christian *faith* in action."

But, by the same token, it is hard to imagine a thoughtful reader who will not profit greatly from a careful study of this book. At the very least, he might be able to read more of "this stuff" about Evanston with far greater understanding. And the next time he launches out into "Love divine, etc." he would have a clearer notion of what he is singing.

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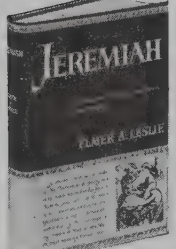

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Counterattack

I PROTEST, *by G. Bromley Oxnam* *Harper & Brothers, 156 pp., $2.5*

Reviewed by

JOHN A. HUTCHISON

I don't know whether Bishop Oxnar had Zola's title, *J'Accuse,* in mind whe he gave his book the title, *I Protest,* bu the similarity occurred to me repeated ly as I read his book. Here, in short, a book in the great tradition of utter ances evoked from men of conscienc by monstrous and scandalous evils.

While this is the impact and signifi cance of this book, its form is an objec tive and factual account of its author encounter with the House Un-Amer can Activities Committee. It will be re called that after Representative Jack son's attack upon him, Bishop Oxna requested of the committee a hearin at which the committee's file on hi might be corrected. After sever months the request was granted, a last summer the hearing was held.

On the basis of his hearing as well wide reading concerning the comm tee's other activities, Bishop Oxna protests in succession (1) against t use of the House floor to defame, (against what is in effect the rule men and not the rule of law, (3) agai the inexcusable incompetency that h characterized too many members of research staff, (4) against the rele of unverified and unevaluated mate from the so-called files of the comm tee, (5) against the un-American sumption that accusation constitu conviction, (6) against the "big bul spirit and the bad manners of sc committeemen, (7) against the appa determination of the Committee to s face rather than to face facts, against the failure of the Committe propose sound legislation to end communist menace, (9) against the stant use of the phrase "It is ci without informing the public most tions are not reached after careful search by responsible bodies.

Bishop Oxnam's book is a not contribution to the growing list of lications designed to call public at tion to the perils of present inves tive procedures. He is careful to out that it is not the investigative

cedure as such but its abuses in the hands of inept and unscrupulous men which constitutes the menace to American freedom.

This book is the first volume dealing entirely with the dangers of investigation-mania to the freedom of religion. The reader emerges with the clear conclusion that what is at stake is the freedom of Christian men to speak and act in the field of social ethics. This is the scandal of Christianity to the Velde Committee. All who value the prophetic function of a free church in a free state will be grateful to Bishop Oxnam for his stand and the record of it in this book.

There is an incidental and possible unintentional kind of personal revelation in this book. Bishop Oxnam's strong, vigorous, and devout personality comes through to the reader. Thus on July 21, 1953, the little men of the House Committee on Un-American Activities sat in judgment on one who is their better, intellectually, morally, and spiritually!

Firsthand Accounts

THE RISE OF METHODISM (A Source Book), *by Richard M. Cameron. Philosophical Library. 397 pp., $4.75*

Reviewed by
DOUGLAS R. CHANDLER

At their best, source books are authentic records of history "as it actually happened;" at their worst they are sample cases of editorial bias. Because it is more than a collection, this is one of the better books of its kind. It would be hard to find a more authentic description of the rise of Methodism than this evidence of what we were like in those formative years to the first conference in June, 1744. The ideas, emotions, successes and failures—all that went into what is commonly (and sometimes tritely) called the "genius of Methodism"—are best portrayed in this on-the-spot reporting in honest, lively words written while the events they describe were actually happening.

Most of the selections are from the journals, letters, and sermons of John and Charles Wesley and George Whitefield. This is to be expected for those documents are the classic and comprehensive sources that were regarded as important when they were written and have been treasured continuously since. A balance is maintained by some important extracts from the writings of others who had an intimate relation to the work, either as friends or as enemies. For example, John Bennet's minutes for the first conference are included because without them there could be no adequate picture of that event or year.

Since the making of a good source book requires more than the selection and discard of materials, certain features of Cameron's craftsmanship deserve praise. The paragraphs which make the introductions and the editorial "cement" are as illuminating as they are adhesive. The helpful notes show a sound knowledge of Methodist history and the recognition of the importance of such studies as those by John Simon, Leslie Church, George Croft Cell, and J. Ernest Rattenbury, to mention only a few who have contributed so much to this field in this century.

It is regrettable that the type used in this book does not always help Cameron achieve the continuity and clarity he seeks. This writer wishes that the connecting paragraphs of the editor were at once and in all places typographically distinguishable from the excerpts preceding and following his comments.

Religious experience is always a major matter in Methodist history. Cameron interprets Aldersgate as an evangelical conversion in the belief that it cannot be mystical except by a "very special definition" of the term. In his notes his disagreements with Umphrey Lee and Maxim Piette in this matter are well put, but the result is something a little different from what this writer understands Aldersgate to have been. Leaving such analyses aside, if we may be guided by Jesus on the futility of such speculations, there is nothing wrong with the conclusion reached by the author that the conversion experiences of the Wesleys and George Whitefield were events of the greatest possible value, climactic, determinative and, to quote Lecky (again), "the true source of English Methodism."

It would be a heartening thing if this book could be widely read. The scholarly editions from which these extracts are taken are as formidably huge as they are important but this volume reduces the best parts of them to friendly size and readable form. History can be "dry bones" but hardly so when it is read as the testimony of the men and women who made it. Sincerely moving words often reveal, like many testimonies, more than was intended.

Reviewers

DOUGLAS R. CHANDLER, professor of Church History, Westminster Theological Seminary, Westminster, Md.

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W. F. OVERHULSER, superintendent of the Burlington District, Iowa-Des Moines Conference.

OTTO A. PIPER, professor of New Testament Literature and Exegesis, Princeton Theological Seminary, Princeton, N. J.

CHARLES H. SEAVER, economic consultant, White Plains, N. Y., and author of *Industry in America* "American Way Series" (Harper & Brothers, 1950, revised edition).

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Application of the Gospel

ETHICS IN A BUSINESS SOCIETY, ***by Marquis W. Childs and Douglass Cater. Harper & Brothers, 191 pp., $2.75***

Reviewed by

CHARLES H. SEAVER

Is it possible to apply Christian ethics—the gospel that is preached as a way of life in countless houses of worship throughout our land—to our economic life—to the everyday problems of working relations and the conflicts of powerful and power-seeking groups? It is a far cry, it seems, from the world of Jesus and his disciples, or of the Old Testament prophets, even from the world of a century or two ago, to the world of today. Yet we cannot avoid, if we would, the relevance of that gospel not only yesterday, but also today and tomorrow and forever, to the whole of life, however complicated human relations have become.

In 1949 the Federal Council of Churches authorized a study group from its Department of Church and Economic Life, headed by Charles P. Taft, to undertake an extensive inquiry into the place of moral and religious values, especially from a Christian viewpoint, in modern economic life. This inquiry was financed by the Rockefeller Foundation. It has been carried on, and is continuing, with the collaboration of eminent economists, social scientists, theologians. So far four books have been published and two others are to come.

Meanwhile this undertaking has prompted the publishers and two noted commentators on public affairs (with permission to use material from the published and unpublished volumes) to prepare a popular interpretation of the inquiry from an outside point of view. The authors are Marquis W. Childs, well-known syndicated columnist, and Douglass Cater, Washington correspondent of *The Reporter.*

They have drawn freely not only from the available results of the study they used as a basis, but also from other relevant material of their own choice, to work out a rather sweeping and quite penetrating exploration of the theme indicated in the title. (It is available also as a "Mentor" book, published by the New American Library.)

The chapter titles suggest the range of the exploration: "The Age of Certitude," "The Circle Is Shattered," "The Contending Forces," "Modern Man and Modern Dogma," "The Businessman's Dilemma," "Free Enterprise—Fact and Fancy," "Government and Business—the Uneasy Balance," "The Church and the Kingdom," "Technology, Creator and Destroyer," "End or Beginning."

The authors have taken some liberties with history. In their opening chapter, in order to emphasize the traditional relationship of religion to all aspects of life, they refer to the medieval church as enclosing all classes of society "within the same carefully defined circle of values" through a long period when "all men seemed to share a common destiny within the golden circle of the will of God." An eminent British theologian, Stephen Neill (in *The Christian Society,* Harper & Brothers), on the other hand, may be quoted as taking a different view of the "golden circle": "Even in the dreary Fifteenth Century, when the Church had striven so hard and with so little success to reform itself, there had never been a lack of saints. But for the most part men had left sanctity to the monk, who might or might not achieve it, and had supposed that for the ordinary man the Christian standard of morality was an ideal the attempt to attain which he need not take too seriously."

Some readers may be confused also by the telescoping of Renaissance, Reformation, and commercial revolution and by some departures from the historical sequence of events in those years long ago. But the authors soon emerge from their brief excursion into medieval life. In Chapter II they quickly get down to Adam Smith and so into the latter part of the eighteenth century. Even the historically sensitive reader may be assured of easy and pleasant travel with the authors from 1776 to 1954; they provide a road with few stumbling blocks and plenty of interesting scenery.

On the way one makes the acquaintance of not only Adam Smith, Charles Darwin, Benjamin Franklin, and Herbert Spencer, but also of John Wesley, Henry Ward Beecher, Washington Gladden, Walter Rauschenbusch, and William Temple—besides others who from study or pulpit have influenced the thought of their time, or our time; likewise political, social, and business leaders who have turned progressive thought into action; and many other notable figures in the conflict between Christian ideals and economic behavior through the economic revolution that is still going on. The falsity and menace of communism are explored, as well as the retarding or misguiding influence of other movements.

But the book is not a mere collection of citations and quotations, as the previous paragraph may seem to indicate. It does give a picture of the efforts of

religious leaders to win application of Christian ethics to an ever-changing economic order, and of the intelligent, increasing efforts of businessmen to meet their multiple responsibilities to investors, employees, customers, and to society—and to God, as they may try to interpret His will. The balances between self-interest and wider concern, between freedom of enterprise and social controls, are explored from the authors' as well as others' viewpoints. Consistently also the authors uphold spiritual values for the mitigation or remedy of the ills of a materialistic and acquisitive society.

Altogether, within this extraordinarily readable and fascinating little book there is much helpful material for pastors who are concerned with application of the gospel to the complexities of modern life—whether or not they agree at all points with the authors, and whether or not they find it expedient to preach on economic topics.

The laity also will find here plenty of arresting and thought-provoking reading.

The Urban Community

MAN AND GOD IN THE CITY, ***by Kenneth D. Miller. Friendship Press, 179 pp., paper, $1.25; cloth, $2.00***

Reviewed by

MURRAY H. LEIFFER

This author, a Presbyterian minister of broad experience, and for the past fifteen years director of the New York City Mission Society, has written this excellent "study book" for use by all of the major Protestant denominations during the coming year.

In short compass and with innumerable illustrations that have the air of reality about them, he writes in Part I of what the city does to man and of what God and the church in the city can do to redeem both man and the city. The nervous, erratic pressure of urban life, the drive to get ahead, the loneliness and mobility of city dwellers are linked with the problems of the urban community and the deep need for the Christian Church.

The second half of the book, titled "God in the City," takes a somewhat different approach to the subject matter, considering the work and problems of the church in various types of communities: the inner city, residential communities, and suburbs. Many good though brief examples are given of effective church functioning—such as the story of Pilot House, a project developed by the First Church of the Brethren in Baltimore to demonstrate how an old dwelling can be made decently habitable, a process which, when repeated in other houses, began to transform the community.

Attention is given briefly to a wide variety of characteristic situations, problems, patterns, and programs to be found in all sorts of urban communities and churches. A few pages are devoted to connectional and interdenominational efforts at city and national levels.

The impression that one gets in starting to read the book is that it is written by a New Yorker who thinks his city is representative of urban life; but this is soon dissipated. Although many of the references are to larger cities, much of the book's contents will seem appropriate to the medium-sized and smaller city. The book tries, within the limits of its 175 small pages, to touch on so many aspects of the city and the urban church that numerous topics are disposed of in a single brief paragraph.

In the effort to make the book popular too much of the page space is used up in brightly interesting illustrations and quotations, making it impossible to dig deeply into underlying causes and principles. Better outlining, to avoid duplication and repetition of ideas, would have been desirable. In spite of minor criticisms, the book is well designed to serve its purposes and, I hope, will be very widely read.

Digest of Experience

CHRISTIAN TEACHING IN THE CHURCHES, ***by John Q. Schisler. Abingdon Press, 173 pp., $2.50***

Reviewed by

W. F. OVERHULSER

Those of us who have known John Q. Schisler have been looking forward to the publication of this book. Out of his long and rich experience as a Christian educator, he has given us a valuable summary of the purposes, objectives, and organization of the program of Christian education in our churches.

After an examination of, and a restatement of the reasons why we have Christian education, Schisler stresses the need for a fresh look at our entire program of education within the church. He sees the need for reaching the unchurched, the need for reaching the adult constituency of our churches, and the need to enlist our best talent in this important business of educating and evangelizing.

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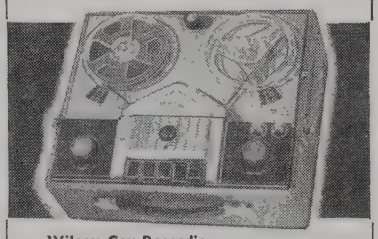

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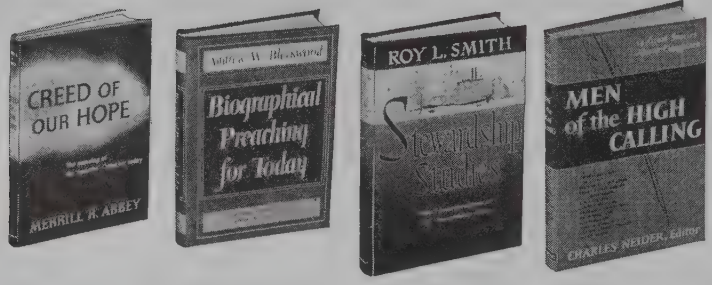

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CHARLES NEIDER, Editor

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tian teaching from one generation to another. He states that Christian attitudes, habits, conduct, and character are not acquired by inheritance but that they must be learned and that they must be taught by those who possess them. Sometimes this means the parents; and sometimes it means the church school teacher; sometimes, both.

Schisler has included a fine chapter on "The Church School and its Constituent Parts." This chapter should be read not only by persons just beginning to work in a church school but also by the many of us who have been in Christian educational work for years.

One of the best chapters in the book has to do with the relation of religion to the public school. The author for years has been in a unique position to see this relationship at work or sometimes in conflict. He has done a fine job of showing how the public school can become an ally of the church.

As this book points out, we need to rethink our whole conception of the place of adults in the church school.

We need to assume that adults do change their attitudes and their thought patterns as well as their behavior. In order to really stimulate character growth in adults the church school must deal with the problems and questions of persons in a very realistic manner. The old class grouping and the traditional way of doing things probably will not meet the need of adults who want the church school to be an educational instrument.

One of the unique features of this book is the comprehensive summary and review in the closing chapter. In this manner Schisler brings together in a very usable form the main points of the book. He has put them together in such a fashion that they could be read and re-read many times by one who really wants to make use of this valuable digest of Christian educational experience.

My own evaluation would be that each of us who is vitally interested in Christian education will want to own this book and will refer to it many times. Each pastor, especially those who have recently come into the field of Christian teaching, should at least read the book; and every church school superintendent should read it and have it in the church school library.

One wishes that the personality of "John Q." could shine through printed pages so that those who read this book in the future might come to know its author as we have come to know him. A reading of the book can help a great deal toward an appreciation of the type of Christian education that this leader has always stood for.

Declaration of Values

RURAL PREACHING, *by Edward K. Ziegler. Fleming H. Revell Co., 158 pp., $2.00*

Reviewed by
MARVIN T. JUDY

"This is a book on preaching for rural ministers. It is an attempt to give to them a sense of dignity and unprecedented opportunity for helpful ministry which confronts the rural minister in our time." Thus reads the preface to *Rural Preaching* by Edward K. Ziegler.

Ziegler has combined in *Rural Preaching* a challenge to the pastor of churches in rural areas, the elevation and dignity of the rural ministry, and a wealth of practical guidance on the general theme of preaching, the pastoral ministry, the minister as a director of worship.

In a day when the nation is moving urbanward in body and attitude, this book comes as a fresh challenge to rural pastors and leaders. There is nothing apologetic, but a straightforward declaration of the values of the rural ministry in our national Christian culture.

On the practical side, Ziegler has drawn out the various phases of sound homiletics. Stress is laid upon the biblical basis for sermons. Specific guidance is given for the collecting of materials, writing, and delivering the sermon. It is pointed out that a good sermon should be thoroughly prepared, and usually written out in full. Rural people, however, do not want to listen to a sermon being read from the pulpit.

The church calendar of special events is suggested as the basis for building a planned year of preaching. Stress is laid upon the values of special day observance. Such days afford an opportunity to glorify rural life, conservation of natural resources, and the preservation of cultural values synonymous with rural life.

A chapter of the book is devoted to "The Rural Preacher's New Tools." In this chapter the use of such media as audio-visuals, sacred drama, the story sermon, are discussed.

Rural Preaching closes with a chapter on "The Rural Preacher Preaching." Pulpit manners, voice culture, gestures, and language are discussed.

This is a valuable book for any minister's library whether rural or urban. The simplicity with which it is written makes it most valuable for the minister who has not had formal seminary training, but also very useable for the academically trained minister.

To help you

"see life steadily, and see it whole" . . .

RELIGION IN LIFE

A Christian Quarterly of Opinion and Discussion

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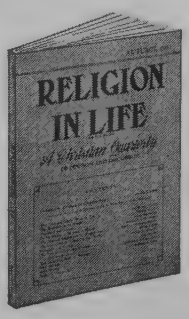

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God in History

JEW AND GREEK (A Study of the Primitive Church), *by Gregory Dix. Harper & Brothers, 119 pp., $2.50.*

Reviewed by

OTTO A. PIPER

This small volume is bound to become one of the landmarks in biblical scholarship. For more than a hundred years, New Testament students have debated hotly the place Jewish and Hellenistic elements occupy in the making of the New Testament.

Was Paul a Hellenist who fully transformed the Jewish-Palestinian religion of Jesus, so that Paul rather than Jesus was the founder of the Christian religion? Or should we interpret the whole history of the primitive church simply as the gradual development of the spiritual stimulus given by Jesus?

Dix shows that Paul and John no less than James and Peter presented a Jewish-Christian Palestinian Gospel, and that the documents do not allow us to drive a wedge between the two groups. But that Gospel had to be proclaimed to the West no less than to the East, and that required a translation of the message into a mentality of an entirely different pattern. According to their field of activity, the various leaders of the primitive church were more or less directly engaged in that process.

In A.D. 70 the task had been practically completed. Mark's Gospel set the pattern for all subsequent theological development. Its new form would be Hellenic, but its substance would remain the unchanged and unchanging confession that Jesus is the Lord.

The significance of this book does not lie primarily in its details, though the specialist will find in them a lot of interesting and stimulating insights, but rather in the broad vision and the new perspective in which the late Anglican father sees the whole history of the primitive church. The author adopts a view which combines the history of ideas with the missionary history of the primitive church, and he envisages both processes as guided by God.

He shows that just as in the previous history of Israel so in the New Testament age the biblical religion was capable of entering into contact with surrounding civilizations and religions without losing its identity. The reason for this amazing constancy lies both in the tenacity with which its adherents clung to their belief in the "living God" and his historical manifestations, and in the marvelous way God's providence timed the latter ones.

This principle holds good, no matter, whether or not one accepts Dix's view that the whole ancient Near East can be lumped together as the realm of "Syrian culture" as pitted against Mediterranean Europe as Hellenic.

The slender volume is written in a lucid and readable style, not overfraught with technical details, yet accurate and definite, and the argument follows a straight, logical order. This is not a devotional story, but rather a thoroughly scholarly and critical treatment of the first three decades of the primitive church. Yet in it the author points out how marvelously God's wisdom is displayed in the religious history of mankind.

In addition to its important historical insight, the book shows convincingly that the presentation of the Gospel must adapt itself to the thought patterns of its audience, yet also that this can be done safely, provided that the gospel narrative and its saving message are kept in the center.

British Preaching Today

[*Continued from Page 15*]

any British preachers visiting our shores would see a good combination of British and American homiletics (in content, more than style) in George Arthur Buttrick. Americans visiting in Britain would see the same combination in James S. Stewart of Edinburgh. Perhaps many of you who know London would enjoy a sermon taster's guide to this great city.

By all means hear W. E. Sangster in Westminster Central Hall. The power of the spoken word as he persuades men towards Christ is thrilling, and the spirit of God stirs among the vast crowds (over 3,000) who follow his moving and disciplined emotion.

Martin Lloyd-Jones, a former Harley Street physician, attracts amazing crowds of young people at Westminster Congregational Church. His virile Calvinism and searching exegesis make one feel he has worked at worship, and one comes away knowing thoroughly some well-rounded aspect of New Testament truth. You may disagree with the Calvinism; Jones does not urge you to agree with him, but with what he believes is God's living and convicting Word. This is a rare kind of fundamentalism, and one learns to respect it.

Of course Leslie Weatherhead still brings the New Testament to life in his warm, friendly manner of commending Christ to the people of City Temple who worship with Marylebone Presbyterian Church. There are some interesting things to learn (and debate) from his methods of healing by intercessory prayer. Townley Lord brings a strong didactic approach in the Baptist tradition.

The President of the Methodist Conference, Donald Soper, not only is at home in the high liturgical tradition of Kingsway Hall, but is famed for his leadership in the fellowship of controversy in Hyde Park heckling groups and mobs on Tower Hill. Everywhere he goes, Soper brings a Christian criticism of secular life by outdoor preaching that challenges the non-Christian as fearlessly as Paul stirred up some interest on Mars Hill.

At Wesley's Chapel on City Road Ronald Spivey meets changing city environmental conditions by an alert ministry to students, gracing the noble pulpit where John Wesley's voice stirred the people called Methodists.

There is the evangelistic preaching of Bryan Green at St. Martin's-in-the-Bull-Ring at Birmingham; the friendly sharing conversational style of J. B. Phillips as he tells why he spent ten years in a busy pastorate translating the Gospels and the Epistles. We are strangely moved as we stand in Carrs Lane Church in Birmingham and feel the presence of Robert W. Dale, and as we make the Brighton pilgrimage and find, tucked away on a side street, the Anglican chapel served by Frederick W. Robertson.

I pay tribute to the many men serving in the more quiet towns of England, Wales, and Scotland—not big name preachers, but as I heard them I was moved by their sincerity and commitment to the high task of being heralds of God.

Many of the men I have mentioned have written books dealing with the craft of the sermon, and many of them have published sermons as well. It would be renewing to those of us who cannot go regularly to England to read some of these books as we strive to learn from those in John Wesley's native heath how we may, by the foolishness of preaching, bring some out of the wastelands into the promised land of God's daily grace.

In a sense British preaching is incidental, as is also American preaching; what is important is that we all do *Christian* preaching, convincing men that God *is* in Christ, reconciling; indeed, Charles Wesley's famous words, engraved on his equestrian statue in Bristol, unite us all in our common task: "Let me commend my Saviour to you."

BOOKS Briefly Noted

NEW LIGHT ON THE MOST ANCIENT EAST, *by V. Gordon Childe. Frederick A. Praeger, 255 pp., 39 plates, $6.50*

The average reader may be surprised to learn that it is possible to write a book of this size on the history of the Ancient East before 2000 B.C.—that is, before the time when Abraham traveled from Mesopotamia to Palestine! Yet the author has done just that, in a manner that is both illuminating and interesting. He describes the "birth of civilization" in the countries of the Ancient East, mainly Mesopotamia, India, Syria-Palestine, and Egypt. The possible interrelationship of the cultures in these areas is discussed.

This volume was first published in 1928 under the title *The Most Ancient East.* It has been twice rewritten since then, and is now fully up-to-date. The author has been since 1946 Director of the Institute of Archaeology in London, and is a recognized authority on prehistory and the earliest civilizations.—***J. Philip Hyatt***

THE JOURNAL OF JOHN WOOLMAN, *by Thomas S. Kepler. World Publishing Co., 235 pp., $1.50*

These are the writings of the Quaker leader of the eighteenth-century who did much to awaken the social conscience of Christians in America. He contributed greatly to the elimination of slavery in the United States. John Woolman's journal, presented here as one of the "World Devotional Classics," is edited with an introduction by a professor in the graduate school of theology at Oberlin College.

THE PATH OF PRAYER, *by Osborne T. Miller. Harper & Brothers, 160 pp., $2.00*

An anthology of thoughts on prayer compiled by a layman for the inspiration of lay readers.

THE TRANSFORMATION OF THE SCIENTIFIC WORLD VIEW, *by Karl Heim. Harper & Brothers, 258 pp., $3.50*

This is a solid study offering a stimulating approach to the interrelationship of religion and science. This volume is a sequel to Heim's earlier book, *Christian Faith and Natural Science,* characterized by Reinhold Niebuhr as "a fresh approach to the age-old problem." The author is professor of theology at the University of Tübingen. In this book he investigates the relation between faith in God and the theses of modern natural science.

THE GOLDEN BOOK OF IMMORTALITY, *by Thomas Curtis Clark and Hazel Davis Clark. Association Press, 232 pp., $2.50*

The promise of immortality is of eternal interest and is likewise, an eternal problem—when considered outside the framework of faith. This book is a collection of comments on immortality, organized into eleven sections. Nearly anyone could perhaps find help in this anthology regardless of his views on immortality. For an individual seeking to organize his own views in a decisive way, however, the book would be of little use. It is too much of a hodge-podge.

THE TWO SOURCES OF MORALITY AND RELIGION, *by Henri Bergson. Doubleday Anchor Books, 320 pp., 85 cents*

This is a low-priced, paper-back edition of an important book first published in the United States in 1935. The author won the Nobel Prize for literature in 1927.

HIGHWAYS TO FAITH, *by David Wesley Soper. Westminster Press, 168 pp., $2.75*

In this book the editor has assembled autobiographies of thirteen Protestant Christians who tell how they have discovered the road to faith. Most of the contributors are laymen, and the accounts of their respective spiritual pilgrimages will be inspiring and helpful to other laymen.

PREACHING FROM ISAIAH, *by John P. Milton. Augsburg Publishing House, 187 pp., $2.50*

This writer, taking the lessons that follow the sequence of the church year according to the Lutheran Church, attempts in this volume to suggest use of texts from Isaiah "to enrich the Church Year instead of to take its place." Taking the text for each Sunday, Milton treats the relation of the text to the topic, the basic religious teachings, and the relationship of the text to the New Testament. The form of the book grows monotonous but the content is suggestive for preaching.

PROPHECY AND PAPACY, *by Alec R. Vidler. Charles Scribner's Sons, 300 pp., $3.75*

This study of church history is based upon the author's Birkbeck lectures delivered in Cambridge in 1953. Here is treated the work and thought of the Frenchman Lamennais against the background of the French Revolution.

THE LAST THINGS, *by Romano Guardini. Pantheon Books, 118 pp., $2.75*

This is a study of "last things" bearing the official approval of Roman Catholic authorities. The author is a notable European educator who has been active in the Catholic youth movement and the liturgical movement of the Roman church. He is also a professor of psychology at Munich. This book treats death, resurrection, purification after death, the last judgment, and eternal life from the Christian perspective as this writer understands it.

PAUL—THE WORLD'S FIRST MISSIONARY, *by Albert N. Williams. Association Press, 157 pp., $2.00.*

JEREMIAH—PROPHET OF DISASTER, *by Virginia G. Millikin. Association Press, 154 pp., $2.00.*

QUEEN ESTHER, *by Laura Long. Association Press, 156 pp., $2.00*

These are the first three titles in the "Heroes of God" series, prepared especially for modern teen-agers. Albert N. Williams has written a biography of the Apostle Paul. The book on Jeremiah takes the form of a novel-biography of this great prophet. Virginia G. Millikin is a noted writer of short stories and articles for young persons. Laura Long, writer of books for young people, retells the story of the book of Esther. The effort of this series is to make Bible stories appealing to the present generation of young people.

WHAT IS RIGHT?

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Your Right to Say It

(*Continued from page 1*)

in the pulpit or whether dealing with the individual. We had hoped that psychology was a science which would help us better to understand the workings of men's minds that we might more effectually bring to them the real answer to their needs; sometimes it seems as though it were rather a rival gospel which seeks to find the answer as well as the need in the man himself.

May I ask your consultants for their advice on how to help people to see their need of a Savior, and how to help them to find a Savior in Jesus Christ?

Again thanking you for the high quality of your journal.

W. Norman Warren

Guernsey, Channel Islands

More Help Needed

Editor: I have enjoyed the two articles on music [June, pp. 16-19]. With all these good articles you yet have not met the need of many ministers.

Many ministers I know across the church—north to south, east to west—do not know how to build a worship service, or to build an order of service. I know you would make a valuable contribution to their needs if you would arrange a few specimen worship services and explain them step by step. That is, name each element in the service and state why it is used at that particular stage.

Many ministers know that it is customary to use such hymns as "Holy, holy, holy" and "Come, Thou Fount of every blessing" at the opening of the service; but why? They may even know they are "praise hymns" but why are they so classed? And many do not attempt to open their services with a "hymn of praise." They just "find a song we can sing."

Certainly congregations with music directors or ministers of music do not fall in that catagory. But I happen to know many churches, with all the material they need for a good "untrained" or average choir, are just as likely to begin their service with a hymn on "consecration" or "dedication" or "heaven" as anything else. This is so simply because the minister or the pianist does not know one type of hymn, or the purpose of one hymn, from another. A good clear article could help here.

Then, too, where, and why should the various or several elements of a worship service come in the arrangement of that service? . . . .

Ray L. McLester

Cotton Plant, Ark.

News Interpreted

Editor: Are there readers of The Pastor who would be interested in a commentary on the world news from a religious point of view?

At Yale Divinity School a group of students, specialists in ethics and the social sciences, are producing a weekly radio program that interprets the news from a Protestant theological perspective.

About forty radio stations throughout the nation receive the script. Also, the service has many individual subscribers.

Readers interested in receiving information about this program may write to Religion at the News Desk, 409 Prospect St., New Haven, Conn.

Theodore R. Weber

East Berlin, Conn.

Disappointed

Editor: I read two articles by C. Stanley Lowell . . . [June and July] and was much disappointed [in the first] at the lack of conviction and the disregard of the specific teaching of Jesus. I waited for the second article and was encouraged for the first part until he so pathetically (to me) could not go along with the universalist doctrine. He had built up a good case for it! Then he weakened and came out on the opposite side and left me wondering if he was sure of either heaven or hell.

I believe the root of the belief in heaven and hell and the application one makes is whether or not he has the unpremeditated good that Jesus so highly commended in Matthew 25:31-46. Also we ought to consider the fact that of all the people who have been born (generally speaking) perhaps less than a third have ever had the opportunity or good fortune to be mentally, morally, spiritually, and physically responsible people. Perhaps a third die before ever reaching the age of accountability. Perhaps the other third never have the actual chance to be any more than a vicious environment has made them. God cannot condemn those who have never had a chance or have been condemned by life from birth. . . .

Roland E. Darrow

First Methodist Church
Monticello, Arkansas

Question Not Answered

Editor: I cannot help but feel that the author of the article "How Shall We Think Of Hell?" . . . was basically interested in provoking a response from the reader and not so much concerned in answering the titular question. . . .

In the fourth paragraph he says that cruelty had a premium in the centuries past when men accepted the real existence of hell but "Such cruelty happily no longer exists." In one sentence he then seeks to bypass the two A-Bombs that one race could drop on another. I think that the opposite is true and that cruelty is becoming even accepted more readily in this day in which we live than it ever has. Out of the days of Moses came a law that was quite liberal and out of the preaching of our Lord came the Sermon on the Mount: a height not yet achieved by modern man. . . .

Cruelty has a premium in our day. This is demonstrated by the casual way we can accept news of starving millions in Asia, of a hundred thousand children running the barren hills of Korea, of the retreating missionary effort, of the purges and persecutions that are taking place all over the world. . . . I say, this is a more insidious type of cruelty than the horrors performed at the point of swords and spears. They made known cruelties that we seek to cover up.

The author demonstrates this casual type of cruelty in the body of his article. After rationalizing his way to acceptance of the thesis that only a sadist could hold a belief in a real hell, he chooses annihilation as the lesser evil and is able to say, "The most constructive thing some people ever do is to die. . . . No one grieves when they die and no one ought to."

Nonexistence is more cruel than existence in hell. To think hell out of existence is not to answer the question, "How Shall We Think Of Hell?" It is to say "Let us not think of hell." To me and most of my young friends in the Methodist ministry hell is very real indeed. . . .

Basically hell is a place where God is not. I would agree with Edwin Lewis at this point as he concludes that those going to hell will be more at home there and less miserable than they would be if they were going to heaven. What else can one say and still be reasonable? In water a chicken would drown and on land a fish would die because they are out of their elements. A God who is our Father certainly would not put any one of us in a place unless that is the best place for us. It would be cruel to make the unrighteous submit to life in heaven because they are at home in hell. . . .

I want to thank author Lowell for his provoking article; we all learn new things through action and reaction.

George H. Moore

Greenwood, Delaware

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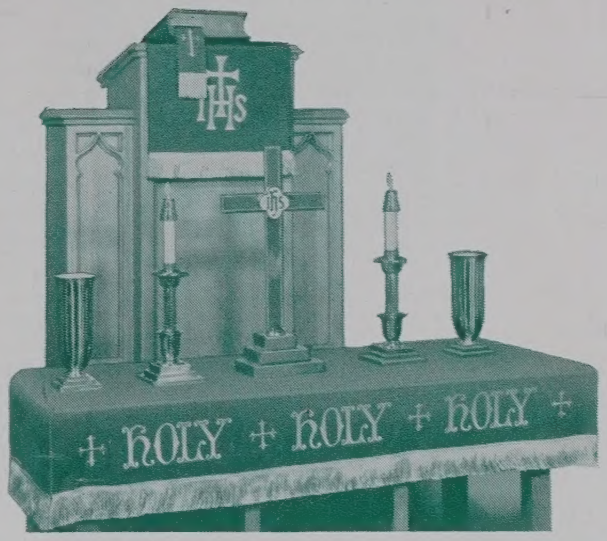

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—From II Thessalonians, Chapter 3, according to the *Revised Standard Version.*

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